

THE CHRISTIAN CENTURY

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The Christian Century

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No. 50

God's Experiment in Christian Union

After all, God works in very much the same way that man works. By the method of experimentation he brings to pass the good things he purposes for his children. "Try, try again," is not a child's motto merely, but that of the great God. If he fails in one of his chosen vessels he chooses another.

In the reuniting of his broken and scattered church he has worked by many methods; the intractable material would not hold together by the principle of authority, nor the principle of orders, nor the principle of creedal agreement. So at the beginning of the Nineteenth century God began a long-time experiment in Christian union through the principle of liberty in opinion, unity in faith and love in all things.

He gathered a people together who made it their business to advocate union on this basis. The Christian world did not listen to their advocacy with over-much respect. Its sectarian interests blinded its eyes to the sin of division and it waived off the question with indifference. Meanwhile other factors have made the problem of Christian union no longer academic. It has become conscious to the whole church of God and is the most urgent and immediate practical question the church is today facing.

The denominations have been laying aside their creeds. They have been cultivating a spirit of fellowship and co-operation across sectarian lines. They have organized what they call a Federation of Churches—a scheme to co-operate yet further and on a larger scale. But already this Federation scheme is felt to be inadequate and temporary. Its promoters see that real union is the natural fruitage of such co-operation.

Federation is moving in the direction "comity" moved and Christian Endeavor "interdenominationalism" moved. At first the principle of comity was exploited as a solution of the competitive duplication in the mission field. Now it is only tolerated as a truce pending the vital unification of the churches. At first the leaders of the Christian Endeavor movement insisted sharply on the distinction between interdenominational and undenominational, by implication urging that our sectarian divisions were here to stay, and that we were better off with many churches than with one. Now the organ of Christian Endeavor speaks frankly for organic union and one of the chief leaders has written the most explicit and stirring call for organic unification of the sects that our literature affords.

Likewise the Federation plan is but a stage in a complete rapprochement of the bodies entering into it. The bass note underlying the harmony of the present Philadelphia Council is union, not federation.

In view of this pronounced movement toward unity, manifested at many other points which we need not here mention, how significant becomes the century of history just being completed by the Disciples of Christ! While the Spirit of God has been wooing the broken and divided church back into the spirit and temper of unity, the same Spirit has been carrying on an experiment in the method by which this unity may become organic and enduring.

We, the Disciples of Christ, are God's experiment in Christian union.

We greatly emphasize our plea, our advocacy, of union. But we are in danger of forgetting that we are not only the advocate but the illustration of union. It is ours to preach it with trumpet voice, but it is our chief duty to practice it with meekness and love, assured that the still, small voice of our example will carry further than the storm and earthquake of our advocacy.

There are many voices shouting union. From the mission field a shout goes up, "Get together!" The consolidating of business enterprise suggests vividly to the churches the advantages of getting together. Every consideration of prudence and economy in housing and manning the church argues for union. The grim necessity of self-preservation often compels churches to unite. Education is carrying thinking men away from the problems over which the church split itself in former days, and urging new problems requiring a new spirit for their solution—a spirit of inquiry and tolera-

tion. Evangelism demands unity. The sense of helplessness to cope with the vast problem of our cities makes each denomination lean back for reinforcement upon its neighbor. Sin is in league—Christ must not be divided. Rome is united under authority and never so aggressive as today. The free church of Jesus Christ must be one in its liberty or the religion of democracy shall fail.

Our voice, that of the Disciples of Christ, has been but one of many voices shouting for the union of God's scattered people. But our voice has not been heeded as have some others. As a people we have not yet been taken seriously in this our plea. Evidently we were not raised up merely to plead for union, God having provided other advocates and has reserved for us a far more delicate and important service. Our hour has not yet come.

Or has it not just now struck?

This is the purpose God has with the Disciples of Christ: that they might be an organized illustration of Christian union.

Not advocates merely, but an example—this is indispensable in consummating Christian union. Christian men admit the un-Christian and costly character of divisions; they say, "Certainly we should unite if it is possible; but how is it possible? Who will show us the way? So long as men differ are not divisions necessary? Is there any basis upon which we can unite?"

Now behold the strategy of God! While leading his people by his spirit to hate divisions and to seek union, he has been all along preparing a brotherhood which should illustrate in its temper and practice the kind of unity that he proposes for his church. So that when men ask, how can it be done? God's answer is simply to point to his experiment. If he is able to show the world an illustration of a union that has already been consummated, on a basis broad enough to embrace all Christian men of widely divergent tempers and beliefs, and actually embracing them, and enduring through a period long enough to guarantee the adequacy of its principle of unity against the shifting vicissitude of time—if God is able to exhibit such an illustration to the inquiring world, he has won his battle with sectarianism and has answered Christ's high priestly prayer.

We are God's experiment. For one hundred years he has been moulding us. Through crises searching and testing we have come. Men said the experiment will fail; you cannot keep a brotherhood together without external authority, or a fixed creed, or a common ritual. How proudly do we point to our history! What storms have we weathered! The great war, a rock of division to the denominations, how firmly held our bond of unity through that fierce and passionate strife!

And now we come to our Centennial. Our hearts feel that the experiment has proved itself. Union in Christ and liberty in Christ have gone hand in hand for a hundred years. Many types of minds have been brought into this fellowship in the hundred years. The thinking within the fellowship has changed much with the progress of knowledge. The opinions of the fathers are not our opinions. Nor are our opinions more unlike one another's than were theirs among themselves. But their faith is our faith. Various types of worship have been developed among us. Some worship by a well-ordered ritual, others by a service plain and severe, or informal and revivalistic. Recognizing the inevitable disagreements in taste and opinion we have jealously guarded the right of each individual to define for himself his creed so long as he maintained vital, personal faith in the personal Christ.

Our Centennial is not just an anniversary. It marks God's coming into his laboratory to examine his experiment for the last time, ere he offers it to his divided disciples as containing the principle of perfect unity. Are a hundred years of union long enough to justify the Master of the laboratory? Are we ready to be offered to the world as a model of union? Will we, the Disciples of Christ, stand the final test?

Will the Master of the laboratory fail in his experiment, in this the year of its crowning?

Salvation

Great truths, like human souls, are incapable of complete representation. The greatest painter of the classic age labored for many years to transfer to canvas an adequate conception of the woman he loved. She was his model and ideal. Her face looked out from every scene he wrought. Now she was a shepherdess, now a Madonna. At one time he painted her as a goddess and at another as a street singer. Yet he confessed that when his utmost efforts had been expended, and he had tried to catch every varying mood and changing tone of her rich nature, he found her still elusive and mysterious. He could paint her, love her and possess her, but could neither understand her completely nor by all the marvel of his art give her full or adequate interpretation.

It is ever so with the truths of the Christian life, of which the New Testament is the first and greatest record. Those new forces which Jesus brought into the world for the transformation and uplift of human life were so astonishing and inspiring that his followers stood in mute wonder at their results, or struggled with the weak instrument of speech to give them fitting expression. They clothed them in all forms of utterance. They exhausted language in the effort to make man understand. They approached them from this angle and that in the effort to comprehend and declare their many-sided beauty. Every figure of speech and illustrative fact was seized upon with the eagerness of those who realize that the utmost is insufficient. Every new aspect of the Gospel filled them with an exultation which made all words seem weak and little worth.

Of the least of the doctrines of grace this was true. How much more did language halt and tremble in the presence of the greatest circumstance of all, which was at the same time the most potent reality—the new life in Christ. They knew not even what to call it, and so they searched through all the Zones of Life for appropriate terms. It was a birth, they said, and here they had the warrant of the Master's word. In the glory of the new estate, they regretfully felt that they had never really lived before. From the darkness and limitation of the old life, they had emerged into the light and liberty of the sons of God. The most precious of human relationships, that of the family, was made to do service as expressing in some faint degree the marvel of spiritual life.

It was an adoption, they said, using the term which signified the transfer of a child from a poor to a richer family, a youth from an obscure to a noble one, a man from a subject to a ruling race.

It was a purchase, they said, by which the slave of a hard and cruel master was taken over to be the servant of the King, and when asked what was the price paid, they could only answer that it was the seemingly impossible price of the life of the King's son. It was an emancipation, they said, by which the slave was not merely transferred to a higher service, but was actually set free. It was a redemption, they said, wherein one who had been captured and was held in dark captivity, was ransomed back by the payment

of an unspeakable reward, and set once more free. It was an acquittal, or justification, they said, in which the prisoner at the bar, charged with crimes all too capable of proof, was freed from chains and terror and given the open door to a new career of virtue. It was a resurrection, they said, in which the soul, once dead in selfishness and sin, was made alive by the power of Christ. It was a salvation, they said, in which the soul, in imminent peril of nameless and deadly dangers, was rescued by the strong arm of God stretched forth in the atonement of Jesus Christ.

All these, and many more, are the terms to which resort was made in the effort to declare the wonder of the grace of Christ, which had brought salvation within the reach of all men. Like all figures of speech, the apostles knew these expressions were inadequate to reveal the glorious truth; but they were the best instruments which the imperfect nature of language afforded them, and they took them up, one after another, hoping that through their variety and expressiveness some approach might be gained to the sublime truth of which they speak. They knew that not one of them or all combined, availed to set forth the spiritual fact of the new life in Christ. No term which denotes mechanical processes, physical activities, social relationships or political estate is competent to describe spiritual life. Yet all may have their value as approaches to the truth.

Back of all these figures lies the fact of salvation, which eludes all precise definition because it is so wonderful a reality. It is the soul's change of front. It is the bursting forth of new life within. It is the gaining of Christ's point of view. It is the coming of the kingdom in the individual. It is the realization of the divine purpose in human life. It is the fresh incarnation of God. It is the beginning of eternal life.

Similarly rich and suggestive is the effort made by the New Testament writers to set forth the means of this salvation. Here once more their vocabulary gives evidence of the difficulty they encountered. They are saved by the grace of God, they are saved by faith in Christ, they are saved by the blood of Christ, they are saved by the death of Christ, they are saved by the resurrection of Christ, and they are saved by his life. All these and more are the means of salvation of which the apostles speak. Yet they all point back to one central fact—men are saved, that is they gain the new life in Christ, by gaining a purpose and character like his own. Salvation does not lie in the belief of a doctrine—that is scholasticism; it does not consist in the performance of a rite—that is ritualism; it does not consist in membership in an organization—that is Romanism; it does not permit the substitution of Christ's sufferings for our misdeeds, nor of his virtues for our defects—that is commercialism. It is found in the actual realization of Christ's life in us, in the full measure of our capacity to give it expression. It is the spirit of God working in us the life that is also in Christ Jesus.

A Christmas Present for the Brotherhood

In all our homes and social circles the question of the hour is: What shall I give for Christmas? Among the objects of our solicitude our brotherhood should this year be given an affectionate place. With its century of history, its astonishing achievements in evangelism, in missions, in internal organization and in the production of men and women of character and leading, our pride and love for the brotherhood is obviously justified in the eyes of the world. But the deeper secret of our affection is not pride in past achievement but confidence that the plea of our fathers holds in itself the principle of the future unity of God's people.

As we approach the Christmas time our brotherhood is wrenched with internal controversy. The unity of our brethren is strained with recriminations. Unchristian epithets are being hurled at a brother by a newspaper that reaches many thousands of our preachers. Despite his many deliberate statements of faith and loyalty the paper continues to speak untruth concerning his teachings. In last week's issue of the Christian Standard another page of irresponsible protest was printed.

Is there any way in which the brotherhood can be told the truth? The Christian Evangelist of last week has broken the silence with some brave words. We print them for our readers in this issue. We will let them take the place of our pages of protest from the brethren, of which we have a basket full, and gaining with every mail.

Meanwhile the question recurs as to whether Professor Willett's own words shall be put into the hands of all the ministers of the brotherhood. The statement printed last week in the Christian Century giving to the friends of the truth an opportunity to send the Century for several weeks to all our preachers has already brought an encouraging response. Our purpose is to send to all the

preachers as many issues as the money will allow, rather than to a limited number for the full six weeks. The offering already sent in is nearly sufficient to meet the expense of sending the paper to five thousand preachers for one week. It is our expectation to do this with next week's issue. How many further issues will thus be sent to our preachers will depend upon the response from the brethren in the next few days.

What better Christmas present can be made to the brotherhood than to circulate the truth concerning the present controversy to all our ministers. Christmas stands for peace among men. The peace that is worth while comes through a knowledge of the truth. Let us cooperate now to bring peace to our brotherhood by sending our ministers the truth!

Remember our offer:

\$100 sent to us will send the Century for six weeks to 1,000 preachers.

\$50 will send it to 500 preachers.

\$25 will send it to 250 preachers.

\$10 will send it to 100 preachers.

\$5 will send it to 50 preachers.

\$1 will send it to 10 preachers.

One pastor sent in a wedding fee yesterday. Another sent \$5 and asked us to call on him for \$5 more if it is needed. Our ministers will do their part. Our business men are being heard from too. The Century would gladly do this at its own expense if we could afford it. But apart from that the postal rules do not allow us to send sample copies to more than one-tenth of the number we wish to reach. Be assured that each week we are sending our share up to the limit.

No Conflict Between Religion and Science

The centuries-old question as to whether there is any really irreconcilable conflict between religion and science, or rather between the Bible and the teachings of scientific investigators, is discussed from a new angle by Rev. C. F. Aked in the December number of Appleton's magazine. Dr. Aked makes the point that the attempts to prove that the Bible does or does not controvert certain demonstrated truths of science rest upon a false view of the greatest of books. There is no justification for treating the Bible as though it were a text-book of instruction in scientific knowledge. Its purpose is religious—to inspire the heart and soul of man and not to reveal to him the secrets of physical science.

"If the Bible is silent now as a science primer," says the Appleton article, "it speaks in clearer tones and with a more vital inspiration as the Book of Righteousness. It comes not to teach geology, but to proclaim God. The Hebrew prophets found in existence creation—story, myth and legend. They found among the legends of the Babylonians, the myths of the ancient Mesopotamian peoples, stories of Creation, of Paradise, of Serpent, and of Flood. These stories they made their own, stripped them of their offensive and superstitious heathenism, their polytheism, the childishness of the antique day in which they had first seen light, and set them to illustrate the surpassing greatness and goodness of the religion of Jehovah. Of all created things, the sea monster (the

alligator or the crocodile, most likely, called a whale in the Authorized Version), is the one thing specifically named in the first chapter of Genesis until man is named. Why? Is this an accident? Is it not that while surrounding peoples might worship the crocodile, or at the least hold it to be a sacred thing, the Hebrew sought to direct attention to that great God, high over all, who 'made the great sea monsters, also?' The star adoration and nature worship of ancient Chaldea find their rebuke in the Genesis story which declares that God made 'the two great lights' and 'the stars, also.' To call the thoughts of men from the creature to the Creator, to set forth God as Supreme over All, to restrain men from worshipping that which had been made, and to fill their souls, first with wonder and then with love, as they contemplated Him who had made—this was the purpose of the Creation stories of Genesis."

As Dr. Aked explains, much of alleged conflict between science and religion comes from the confusion of religion with theology. Theology is itself a science in the proper meaning of the term since it is a systematized account of our knowledge of God. It may change and progress by reason of any new and true thought about God which any one of all the sciences may suggest, but religion is the same yesterday and today and forever, for religion is the life of God in the soul of man.

Side Lights on Serious Problems

AS SEEN FROM A BUSY PASTOR'S STUDY.

Among the letters which have come to the pastor's desk today, is one from the minister of one of our largest and best known churches. The author of this letter is a man of great powers and rare scholarly attainments. He is a man who thinks for himself, indeed he is a philosopher and is so recognized in the philosophical world. While attending one of the great universities of our country, he made a reputation for scholarship unequalled by any student previously attending the university. Moreover he is a truly great preacher. It has been the privilege and pleasure of the pastor to hear some of the great preachers of America and England, and it is his candid judgment that none are greater than the preacher concerning whom he writes.

With all his independence of thought the writer of the letter is conservative. On questions of biblical criticism he is especially conservative. He believes in the Mosiac authorship of most of the Pentateuch, in the theory of one Isaiah, that Job was an historical character, etc. He believes in the cardinal principles of our plea—liberty, union and charity—indeed so much so that he came out of one of the great denominations to us, being attracted to us by our boasted freedom, our much preached union and our professed charity.

His letter is filled with the pathos that comes from a disappointed soul—the soul that has been led away by a mirage that gave promise of being the coveted oases. He writes thus: "I feel that it is useless for me to try to preach in the Christian Church, and yet I feel I have just the message they need. They say I do not preach 'first principle' enough. I believe in 'first principles' but I also believe there are other principles just as important and perhaps more seriously needed by our churches. I would rather preach than do anything else on earth, but I shall not preach unless I can preach what I believe to be the gospel. I am going to be a FREE man and that is more than I can be in the ministry of the Christian Church."

What a tragedy in the life of any minister when he feels that the church of his heart will not receive the message which he has to give, and which message he sees with the vision of a prophet, is the very message the church needs! The church for which he ministers is so conservative—so sectarian we can say with justice—and he has been hounded so much by some of our narrow preachers—men who never went to college at all or little at most—that he feels there is no liberty of thought in our ranks. Oh, the pathos of those words "I feel that it is useless for me to try to preach in the Christian Church!"

But what a tragedy in the life of a church or religious body when it becomes so bound by the traditions of the past that it can receive no new interpretation of the truth! How tragic it is that men of brains and great powers are lost to us as a people, all because of an egotism which presumes and a dogmatism which declares that the final word hath been spoken by us, as regards all questions of interpretation, and there is no other way! May God help us to see the danger of such a course!

While we thus write a young minister has come into the study to seek help and advice from the pastor. He is a young man of promise. He has a good mind—one of those minds that seeks to

know the reason for the hope that is within him and dares to think for himself. He has no place to preach and is out of money. He was preaching for a good church and was doing an excellent work. But at one of the preaching services a lady came forward who was a member of one of the denominations. She was a woman of unquestioned character and had long been a believer in Christ. The young preacher neglected to take the formal "confession," although she was straightway immersed at the close of the meeting. Because he had inadvertently broken this custom, one of the elders wrote to a member of the editorial staff of the Christian Standard and told him what the young preacher had done and asked the editor's advice. This aged defender of the faith, replied that he regarded the young man as an unsafe teacher. Upon the strength of this high authority the young minister was forced to resign his work. And because of the brand thus placed upon him he has had difficulty in getting other churches to serve. He now is in straightened circumstances and much discouraged. He thinks of giving up the cherished desire to preach. This the pastor has discouraged with all his power and has promised to secure for him manual labor until he can find a church that desires his services. Does not this experience cause us to think soberly and earnestly?

Shall a young man of excellent character, high purposes, no mean ability and withal a devoted follower of Christ, he kept from preaching the good news all because he failed to take the confession of an already professed Christian? Are we going to lose our young men to the ministry because of the intolerance of conservatism? And what is of more importance are men going to be denied the right of thinking and the freedom wherein Christ hath made them free?

There is another letter to hand from a friend, asking the pastor whether he thinks Dr. Willett should resign. Just here we would like to ask the reader a question: In the light of the two experiences given above, what do you think the pastor ought to say in reply to his friend's question? Do you think that one of our strongest and most influential men should be virtually forced out from among us for the sole reason that he can not accept the philosophy and theological interpretation of other brethren? And just one other question, by the way, do you think the matter of subscription to a church paper, has anything to do with the present controversy?

As we enter upon our centennial year there seems to be a strange, yea, almost fateful IRONY hanging over us. If Bro. Willett does resign, then we go to the tomb of Campbell with an irony upon his great plea for liberty. If Dr. Willett does not resign and the Standard carries out its threat, then we journey to the last resting place of the fathers with an irony upon their plea for union. In the present state of affairs there is an irony on their plea for charity. In the words of Kipling we say:

God of our Fathers, known of old!
Lord of our far flung battle line!
Beneath whose awful hand we hold,
Dominion over palm and pine;
Lord God of Hosts, be with us yet!
Lest we forget, lest we forget.

THE TREND OF EVENTS

The President-Elect and Speaker Cannon.

President-elect Taft is showing himself a man of conviction and mastery. His best wishers might well wish that he would be even more uncompromising in his dealings with your "Uncle Joe," for it bodes no good to progressive legislation under any kind of a compact with such an old-man-of-the-sea on the neck of government and the new president will, like Sinbad, doubtless wish he had never allowed him a safe seat astride.

Iowa's New Senator.

Notable triumphs for political uprightness are being won so often in these days that we are liable to accept them as a matter of course and allow the enemy to catch us napping in our yeries. Albert B. Cummins began his fight against the Clarkson machine in Iowa fifteen years ago. He was defeated often but never despaired until victory perched upon his banners and he was made governor of the state. He used his position to coin the "Iowa Idea," which was nothing more than a courageous advocacy of tariff revision. This brought the entrenched "Stand Pat" element in politics into bitter and even calumniating opposition against him and lost him a nomination for the Vice-Presidency. But the independent voters of the state kept him in the state house and now he is to go to the U. S. senate at the psychological moment for tariff revision.

Judge Lindsey's Independent Triumph in Denver.

The most dramatic triumph for righteousness in the late election was the victory of "de kid judge," Ben Lindsey, in Denver. Elected as a straight party candidate, the politicians found him, like Folk, one of those respectable names they put on their tickets to cover iniquity who is man enough to uncover that iniquity. Lindsey became a fad among the "uplifters" and both parties found it necessary to nominate him at the next election. But his added influence made him a menace no longer to be endured and they calculated that a presidential year would anesthetize enough victims of partisanship to make an independent campaign hopeless. The judge's friends thought so also and advised him to surrender rather than to suffer overwhelming defeat. But Lindsey is bigger than any defeat and too genuine to consider personal odds and advantages, so ran anyhow. He appealed directly to the people and his campaign is eloquent testimony to the interest and power of the votes of labor, the church, women (when enfranchised), and to the independent even in a great city. The boys of the city became uproarious Lindsey "rooters" and when the ballots were counted he was found to have more votes than both his opponents.

Confusion in the Ranks of English Liberals.

Interesting things are taking place in the English Parliament. Like all reform bodies the immense majority of the liberal party is made up of idealists of differing ideals and practical reformers with varying ideas. It is always difficult for these ardent souls to drop each his particular vigorous note of protest and strike a common chord of harmony. The result is that much that would be good for the common cause is lost. The large majority in the Commons is securely held together but the by-elections made necessary by deaths and resignations from time to time show how impossible it is to hold the masses together and the opposition candidates are being elected in many cases by the defection of some radical element that is disappointed with the apparent neglect of their favored reform. The lords have taken advantage of this condition to dare to reject the Licensing bill, the greatest moral reform proposed in England in a generation, and the established church takes advantage of it to obstruct the Education bill until it is now withdrawn, and entrenched aristocracy and propertied privilege in both dare the Commons to "end or mend" them—all because each reformer must have his own particular reform or none.

The Missionary Movement Among Laymen.

Boston has been enjoying a series of meetings by the Laymen's Missionary Movement. It was enthusiastically supported by the business men of the churches and it is predicted that the offerings will increase fifty per cent in churches contributory to it. The most impressive missionary undertaking of the times is this Laymen's Movement. It is enlisting both money and men and putting the whole missionary service on a high plane. It does not aim to organize local societies in the churches except as the Men's Clubs may create departments for its help, but to move on the men of the churches for enlightenment regarding the greatest cause of our day. It seeks to enlist their means in a way adequate to the greatness of the cause.

Labor Convenes in Denver.

The American Federation of Labor has closed a most notable convention at Denver. The daily papers' reports were inadequate and the real temper of the meeting was not represented in such reports as were given. It was a deliberative body of the utmost seriousness and with a spirit worthy of a missionary convention in its disinterested zeal for a great cause. Mr. Gompers was re-elected president for the twenty-sixth time. Dr. Buckley was right when he said that Samuel Gompers was one of the greatest of living men. No threat can frighten him and no emolument can

deflect him. He did not "deliver" labor's vote in the late election and better he never presumed to do so. Ordinary politicians cannot comprehend a mind like that of Gompers or John Mitchell. They are advocates to be sure but so is the preacher and their cause is only less great. The probable secret of the labor vote was less Gompers' lack of influence than it was the "influence" of employers who were so un-American as to put "warnings" in the pay envelopes of their employees. No employer is to be condemned for stating his views, but any man is to be condemned for coercing by any manner the vote of any one whose position or welfare is at his disposal.

Mr. Taft a Teetotaler.

Mr. Taft is reported to have turned down his wine glass at a recent Hot Springs banquet and to have said he intended to leave it turned down forever more. He and the American people are to be congratulated. If only he will now refuse to put the glass to his neighbor's lips at the White House he will aid a cause that lies deeper than that of tariff or trusts. A band of Welsh singers recently delivered a deserved rebuke at the White House by refusing the champagne proffered them. Nothing would have better testified to Pres. Roosevelt's prescience as a moral reformer than would an act like this of his successor and a hearty advocacy of such legislation as that proposed in the Littlefield Bill. No single measure advocated by him in his extraordinary career touches the vitals of our nation's moral life like the current temperance movement. Several petitions were sent to the recent Federation of Labor convention urging a vote against temperance legislation on account of the number it throws out of employment, and not one of them was even allowed the privilege of the floor.

Y. M. C. A. Invading Korea

The new Y. M. C. A. building at Seoul, Korea, is to be formally opened this month. It is a great building covering the better part of a block of ground. The corner stone was laid by the Crown Prince who, in the midst of the ceremonies, gave five thousand dollars in cash to the building fund. The cabinet sent a like sum, and the Emperor later made a gift of thirteen thousand dollars. Joann Wanamaker gave a large sum for the completion of the building. Mr. Wanamaker has been tremendously impressed with the opportunity for philanthropic investments in the Orient since his visit there. Prince Ito said at the breaking of ground for this building, "All young men who obey the teachings of this society will become noble citizens." In the early days of the Japanese reformation this same statesman told the west that they wanted its science and arts, but had no need of another religion. Within the past few years he has repeatedly commended the Christian religion, and more—he has practically admitted that without its ethical code Nippon could not hope to hold what she has gained in civilization. The dedication of this splendid new institution in the capital of the land of the Morning Calm calls the attention to the progress of the Y. M. C. A. movement in the Orient, which we will notice in a later paragraph, and to the epoch-making religious renaissance which that nation is experiencing. Last year the membership of the Korean churches grew from sixty thousand to twice that number. Dr. Nevius' plan for self-support was adopted in Korea in the early days, and today eighty-five per cent of the mission churches are self-sustaining and erect their own chapels by donating the work of their hands. The mission schools are crowded and the converts, like those of the apostolic days, go everywhere preaching the Gospel. The debates in the Y. M. C. A. rooms at Seoul are described as being as exciting as a western foot-ball match. Association Men gives some of the samples of the questions: "Resolved, That sickness can be better cured by educated physicians than by sorceresses." "Resolved, That the Christian education of the youth does more to strengthen a nation than the organization of an army." "Resolved, That it is wiser to fight the drought by planting forests than by making sacrifices to the gods." All this shows how Christianity becomes the vital factor in civilizing a people.

Temperance Gains in the Late Elections

It is gratifying to find leaders of the Anti-Saloon League assured by the liquor journals that temperance legislation is in no danger in Ohio by the election of Judge Harmon to the governor's chair. The League did the very proper thing in supporting Gov. Harris for he had stood by them in all their campaigns and even became the avowed champion of county option. But it was not necessary, therefore, to think Judson Harmon became thereby the champion of the brewers. The people of Ohio voted for him for other reasons, chief of which was his sterling integrity, as set over against a corrupt ring all too prominent in state affairs, and the same counties that gave Harmon majorities are going "dry" in many cases. The same is true of Tom Marshall in Indiana. It is the fashion to talk of temperance reverses in the Hoosier state. But men who know the Governor-elect know him to be a staunch temperance man and as incorruptible as any man who will sit in a gubernatorial seat in the nation for the next four years, and also that he was known to be friendly to anti-saloon legislation before he was nominated, and that not one word otherwise escaped him during his campaign. Hadley's election in Missouri bodes well for anti-

saloon legislation in that state, and while none of these newly elected governors may be favorable to state-wide prohibition laws, it is for other reasons than any love they have for the liquor business. Even ardent temperance advocates may differ as to the wisest measures to be urged at any one stated time. That the League in Illinois made a serious mistake in circularizing against Adlai Stevenson is generally recognized now, but let us be wise enough to admit that the best intentioned of men make errors of judgment. Every man who does not subscribe to our written platform does not thereby oppose our principles. This is well illustrated by the defeat of all prohibition party candidates for the legislature in this state in November. The party leaders in their zeal opposed alliances with any element of temperance workers

for the sake of sending men without regard to party to the legislature, and freely boasted that they would elect twenty-five prohibition party candidates to the assembly. It seemed to them much more desirable to have twenty-five party men in the legislature than to have the necessary seventy-six votes which will procure advanced temperance legislation, including a county option law. The temperance people of the state agree with their principles, but did not fall in with their policy, and thus none of their men were elected, though it seems probable that the seventy-six might have been had they cast their weight as a balance of power. With a division of forces the case is more in doubt though seventy-two can be counted upon, and the League hopes to find the other four among those uncommitted to any platform.

Church Federal Council

Nineteen Million Communicants Officially Represented in This Gathering of Protestant Forces.

Nineteen million members of Protestant churches were represented through their delegates at a Federal Council of the Churches of Christ in America, held in Philadelphia, December 2-8. Thirty-four of the principal religious denominations of the country, having officially approved the plan of federation which was proposed at the Inter-Church Conference in New York three years ago, the plan became operative and the organization perfected, which interests directly between forty and fifty million people, or more than half of the population of the United States. While less than a fifth of the religious bodies of America have adapted the plan of federation, those which have done so represent nine-tenths of the membership in the Protestant churches.

The formation of this Federal Council is the outcome of no sudden impulse, but represents, as one of its leaders has said, the deep and growing conviction of American Christians. Leaders in the churches have been gradually awakening to the necessity of united action on the mission field at home and abroad.

They have also felt the need of united effort in dealing with great social and moral evils, as well as in developing institutions for good. From time to time this conviction has been registered in conferences and in conventions. Many movements have contributed to the general result. The Evangelical Alliance, Christian Associations for young men and young women, the Open and Institutional Church League, local and state federations and commissions have all had an effect, which culminated, first in the National Federation of Churches and Christian Workers, later in the Inter-Church Conference, and now in the Federal Council of the Churches of Christ in America as the new organization is called.

The Council opened with a session in the Academy of Music on Wednesday evening, which filled the auditorium, a thousand singers aiding in the welcome. The men in the choir were seated in the form of a cross, while the women, in white, were the background. William Henry Roberts, D. D., the permanent Chairman of the Inter-Church Conference, presided and outlined the purposes of the Council and the principles for which it stands. Dr. Roberts has been active in the work of the Federation and as Chairman of the Executive Committee, has aided in formulating the business of the convention in his characteristic manner: no detail has been overlooked. Two pastors of Philadelphia, Rev. George E. Rees, D. D., Baptist, and the Rev. Stephen W. Dana, D. D., Presbyterian gave a hearty welcome to the delegates, and responses were made by two New York pastors, the Rev. Wallace MacMullen, D. D., Methodist, and the Rev. A. J. Lyman, D. D., Congregational.

The business sessions have been held in the Witherspoon Building, beginning on Thursday morning, with a report from the Executive Committee read by Dr. Roberts; a record of the work accomplished during the three years presented by the Rev. E. B. Sanford, D. D., Corresponding Secretary, and a report by the Treasurer, Albert R. Kimball. While it is asserted widely, and generally believed that this movement is of the Lord, and that men do not deserve special credit for what has been accomplished, one exception must be conceded. For many years Dr. Sanford has been active in Federation work and his energy and devotion to the cause of bringing the churches into line for service has evoked many expressions of admiration. It is a great pleasure to see this venerable Secretary, whose gray hairs are indeed a crown of glory, enjoying the fruits of arduous labors, even self-sacrificing toil, running back over many years.

Bishop E. R. Hendrix of the Methodist Episcopal Church South, was elected President of the Council for the quadrennium until the next meeting. Dr. Sanford was re-elected Corresponding Secretary, the Rev. Rivington D. Lord, D. D., Recording Secretary, and Mr. Kimball, Treasurer.

The subject of the relations of the Federal Council to Inter-denominational Organizations, was presented by the Rev. Ame Venema, D. D., of the Reformed (Dutch) Church, and resolutions were adopted approving these organizations, which have prepared the way for the broader co-operative work of the Federal Council and have formed the basis for the practicability and the wisdom of Federated Christian enterprise. The Council recognizes them as

an integral part of the Church, but its plan of work will probably make unnecessary any further increase in the number of these organizations. All agencies asking regular financial assistance from the churches, are requested henceforth to file with the Executive Committee an annual statement of receipts and expenditures with a brief outline of methods employed.

That foreign missionaries have led the van of interdenominational co-operation was made clear by the Rev. James L. Barton, D. D., Secretary of the American Board in his report on Co-operation in the Foreign Mission Field. A few out of many striking instances of denominational counsel and co-operation in the foreign field were recited, including interdenominational conferences and the formation of native churches in China, Japan, India and elsewhere.

Resolutions of sympathy and approval were adopted, especially one to the effect that the Council recognizes with joy the tendency to Christian unity in non-Christian lands, and hopes that it may be practicable to establish native undenominational union churches in each of such lands.

The meetings of Thursday evening, held in Witherspoon Hall and in three churches, were devoted to the same subject, and by the eloquence and large information of speakers, especially of Dr. A. S. Lloyd, Secretary of the Protestant Episcopal, and Mr. Robert E. Speer, Secretary of the Presbyterian Board of Missions, went far to convince the public mind that foreign missionaries, far from being narrowly conservative and behind the times, are leading the van of progress in this respect.

The three related subjects of "State Federations," "Organization and Development" and "Maintenance" were presented on Friday morning. Experience since 1890 in Maine and later experiences elsewhere, have proved the value of State Federation. They are, in fact, the essential arm of the Federal Union of the churches. Responsibility is the watchword, the duty of some church to be responsible for every square mile of territory, of providing that no district shall be over-churched, of bringing all forces of Christianity to bear upon local or national evils. The present movement toward prohibition, for example, could sweep the liquor traffic out of this country in less than five years, if the federated churches of America should put their strength behind it.

Co-operation in Home Missions was ably presented by the Rev. Prof. Edgar P. Hill, D. D., of McCormick Seminary, and the discussion which followed, with the unanimous adoption of the resolutions offered, showed that the mind of the church is united to do away with the waste and wrong of denominational rivalry. In a brief but eloquent speech Dr. Charles L. Thompson of the Presbyterian Home Board, showed how perfect comity has prevailed in Alaska for a quarter of a century, and prevails now in Porto Rico and the Philippines.

The subject of most commanding interest thus far presented was doubtless the report on the church and modern industry, presented on Friday afternoon by the Rev. Frank Mason North, D. D., of New York. It is a subject with which all thoughtful Christians are now concerning themselves. Dr. North's presentation of it was admirable. The discussion was highly animated. Several of the resolutions were unanimously adopted. The most constructive action taken in this matter was the proposition for a commission on the church and social service, to represent this Council, to co-operate with similar church organizations, and in general to afford by its action and utterance an expression of the purpose of the Churches of Christ in the United States to recognize the import of the present social movement and industrial service and to co-operate in all practicable ways to secure a better understanding and a more natural relationship between working men and the church.

The people of Philadelphia have risen to the occasion of entertaining the delegates with a royal hospitality. One hundred and forty-six churches have also opened their pulpits to the ministerial delegates for the Sunday services, while committees chosen from all the denominations have aided in making the visitors feel the importance of their mission here and in the decades to come.

Philadelphia, Penna., Dec. 5, 1908.

An Editor Speaks Out Plainly

FROM THE CHRISTIAN-EVANGELIST OF LAST WEEK.

A correspondent writes wishing to know if it is true, as it appears from the protests which he sees printed in *The Christian Standard*, that the Centennial committee has placed on its Centennial program an "infidel," or one who denies the divinity of Christ and the inspiration and authority of the Bible. The question is pertinent and important. Our answer is, in behalf of the Centennial committee, that it has done nothing of the kind, if it knows what it has done. We guarantee that the committee will unanimously request the resignation of any man on that program who can be shown to be an infidel or a disbeliever in the deity and Lordship of Jesus Christ, or who denies the inspiration and authority of the Scriptures. If he should refuse to resign, we guarantee that the committee will declare his place vacant, and will fill it with a believer.

What, then, is the obvious course for those brethren to pursue who charge the committee with having appointed such a man on its program? They should take steps at once to ascertain whether the man, or the men they have in view fill the description above given. Prof. Willett, who is the one usually named as denying these truths, has just made a statement through *The Christian Century*, answering these charges, and setting forth his real position. In all fairness the *Christian Standard* ought to publish at least the substance of this statement. Referring to the Four Gospels, he says:

"I accept their statements regarding the birth, youth, ministry, miracles, teachings, character and purpose of Jesus. I believe the book of Acts to be a reliable record of the origin of the Christian Society, and especially as illuminated by the epistles of Paul, an authentic narration of that apostle's ministry. * * *

"But what I wish to affirm with emphasis is my belief that the New Testament, whatever its origin and literary history, is a collection of documents with a single message—Jesus is the Son of God, the word made flesh, the revelation of the Father's life, and thus our only sufficient interpreter of the nature and purpose of God. Jesus has made to the world a disclosure of the true life of a child of God and by his sacrificial life and death has shown how men may live in relations of sonship and happiness with God. The Gospel is the 'good news' of this way of restoring men to filial estate, and the message of Christ, wherever proclaimed and tried, has proved its divine nature and power. The New Testament did not create the church, but it is its most precious possession as the record of its beginnings and of the teachings of the Master which are the norm of Christian life."

Of course, if one wishes to form his estimate of Prof. Willett's views from the garbled report of the daily papers rather than from his own deliberate explanation of his position, the foregoing extracts will be lightly dismissed as unconvincing; but fair-minded brethren, who wish to know the exact truth, will be disposed to

accept the Professor's own statements at their face value, and judge him accordingly. Prof. Willett has an article defining his view of our religious movement, which would be acceptable in any of our religious conventions, and which, as a matter of fact, has been presented in substance and received with enthusiasm by such conventions. At the meeting of the Centennial committee at Pittsburg, before the vote was taken on his retention on the program, Prof. Willett declared that he "accepts not only the inspiration of the Scriptures, but their plenary inspiration; that he accepts the atonement and all the facts of our faith, including the miracles of the New Testament and the divine character of our Lord."

Now, if the brethren who are so free in making their "protests" will ask themselves, seriously, whether a committee charged with the duty of preparing a program that would represent all classes of our people, would be justified in rejecting, on account of his opinions, one who can make the foregoing declaration of faith, they will realize the situation. Would that course have been consistent with the position of the Declaration and Address, the centennial of which we are to celebrate? If those brethren would think more clearly and a little more deeply they would realize the responsibility which the committee faced, and be less free in their criticisms.

It is idle for our Cincinnati contemporary to go on publishing "protests" against placing an "infidel" on the Centennial program. If these protests are to be continued, let it be explained that they are directed against men who, while accepting the inspiration and authority of the Scriptures, and the divinity and Lordship of Jesus, with all that the New Testament says of him, hold some views of historical criticism which these protesters can not accept. If these statements of Prof. Willett do not satisfy these protesting brethren, let them nominate a court of inquiry to ascertain whether or not his religious position excludes him from our fellowship and from a right to appear on the program of our conventions. In all consistency, they cannot continue to criticize the committee's action without adopting some means of determining whether Prof. Willett is guilty as charged.

Let it be remembered that the question is not whether Prof. Willett's views of historical criticism are true or not, but whether one holding to his faith in Christ and the authority of the Scriptures as he declares he does, and maintaining a Christian character, which even Prof. Willett's critics will not deny, is entitled to our recognition as a Christian brother, and to be treated as such, even though his opinions of biblical criticism may not harmonize with ours. That question goes to the very foundation of our plea for Christian union. We can not, we must not evade it.

Reversion To Type

By F. L. Moffett.

One who studies the laws of progress should give as much attention to the principle of reversion to type as to the laws of development. If we neglect the flower of the garden it becomes a less beautiful flower. The birds and all animal life are subject to the same law of degeneration. The individual who does not guard his physical, intellectual and spiritual welfare carefully will find a process of degeneration taking place in his life. For this reason we should guard our thoughts, and ask concerning the type of thought we are thinking. This is especially true in a theological sense. Many good men seemingly, unconsciously revert to a type of thought which would have adorned the middle ages.

Liberty is a plant which has grown through many centuries. It is a result of the struggle, bloodshed and persecution of past centuries. Intolerance is especially characteristic of past centuries, and persecution was a result of intolerance. In those darker times difference of opinion on matters of religion could not be permitted under any circumstances. Superior strength, and the use of the sword resulted in apparent uniformity of belief. Freedom of thought was suppressed. Little progress was made. However, the spirit of liberty only waited an opportunity for expression, and that time in the providence of God came. And yet, notwithstanding the evolution of liberty of which the Disciples of Christ are the best example, we find examples of reversion to an earlier type, even among them. The spirit of intolerance, which was so characteristic of earlier ages, finds reincarnation in the twentieth century.

It rather makes one smile, even though it is a serious matter, to hear would-be leaders of a free people say that the expression of a view concerning the book of Jonah, which does not have the stamp of McGarvey upon it, would drive many of the congregation away. One could scarcely think this true of any representative congregation in the brotherhood. But suppose that such is the case, how was such a spirit of intolerance cultivated? The dogmatism which assumes that there can not possibly be any

difference of opinion concerning the book of Jonah, or that to interpret it literally is infallibly correct, is certainly refreshing. The assumption that because Jesus referred to Jonah and the fish the whole thing must be taken literally might be satisfactory if all could be convinced that Jesus intended to settle all questions of science or literary criticism, but it does not appear that he dealt with question of geology, astronomy, or literary criticism. In other words there may be an honest difference of opinion concerning the purpose of the writer of this book. One may think that the writer presents what actually occurred. Another may believe that the writer had in mind the great truths of God's righteousness and the necessity of repentance. In any case I should pity the congregation which became so intolerant of the views of others though they differ from theirs that it would be thrown into hysterics on hearing something different.

Then again I imagine many in the brotherhood, who have been thinking for themselves, are beginning to wonder about some of our colleges, and the spirit with which their sons and daughters come in contact there. Are the young men and young women going to come out from our colleges to think for themselves, or are they to have everything settled in the way that some of these good men are trying to settle things now. We had always thought that our colleges, even in training for the ministry, would be true to the modern spirit, but we have seen some indications of a return to the spirit and method of the middle ages. The years spent in college are most valuable, and should result in the fuller development of the mind and life. It is no place for suppression of thought. It is certainly no place for young men to be told, "If you think you must think as I do." If men presume to approach older men in that spirit what will they do with the younger of our schools? A university center should be an atmosphere of freedom in Christ. It should be no creed-making center. One is our Master and we all are brethren.

Springfield, Mo.

TWO PARABLES

PARABLE OF THE TWO BUCK-DEER.

I want to make this parable so simple and plain that even the educated ones and the theologians among us may understand it.

There was a certain man who had two buck deer in his park. One buck said the grass drew rain from the clouds. The other buck said the rain drew the grass from the ground. Whereupon the two bucks pawed a little at each other, stepped back a few feet and made a run at each other, whereupon their antlers were securely locked so that neither one thereafter was able to get his head down to the grass, nor to the brook where the pure water ran. They were securely locked in each other's embrace. After a few weeks they began to lose flesh, but that did not make any odds, for they had had their buck at each other, considering it far better to have run at each other and lost than to never have run at all. Years after some nimrods found their skeletons near the spring at the head of the brook, their horns still locked.

PARABLE OF THE FOUR APOSTLES AND THE DEMON.

There were four certain apostles who met near the city of Jerusalem in convention. It was the hundredth year of their work. Says one, "Let me tell you fellows how it is done, and he who would deviate from this is a divisionist and the scripture says mark him." Hereupon the servant brought in the poor wretch out of whom the demon was to be cast. Now, continued the spokesman, this is precisely the exact way and verily there is no other. Now this apostle tried and tried and tried but out came not the demon from the wretch. Says he, "lettest me have another whack at it?" Again, once again came not the demon. He tried what he thought to be the true way. He had seen them cast out like this before.

"Lettest thou me take a whack, brother?" spoke up the second apostle. "Thou wilt remember that I, too, have seen the mystery performed." Hereupon the second apostle took his whack a good deal along the line of the way the whacking was taught in his school, but cameth out not the demon from the wretch. "The second whack is due me," contended this apostle and by a vote of two to two he was permitted to whack again even to the third and fourth whack. The demon remaineth in and cameth not out at all whatsoever inasmuch. "The fifth whack is most certain to demonstrate that I am right and thou art wrong, my dear brother in tribulation of the Gospel and so allow me the fifth whack at her, or else thou art a divisionist and rememberest not thou the teachings of Cammel-zander." Again on a vote of two to two it was unanimously decided that the whacker should whack again once more. Out, this time, again cameth not the demon.

The third apostle in the convention up spoke he at this point and contended his day had arrived and his opportunity now presented itself. A little different curl and kink was embodied in his whack, but out again once more came not the demon. The first two apostles were shouting at the top of their voices, "verily, verily I told you so, whoopee, seest thou not that we were correct and you were wrong. We will put you two divisionist out of the synagogue." On a vote of two to three this time, he was permitted to whack again at the demon. All the time the poor wretch possessed of the devil was torn and lacerated, but the apostles had a plain duty to do and that was to show how the demon should be cast out. There was a little "scull-duggery," suspicioned on account of the vote of the three on the majority side, but then anything is fair when you are fighting the battles of the Lord, seest thou not, oh ye of little understanding? "Whackest thou righteously," interjected the fourth apostle who was itching to get in on the whacking business. "Yea, but thou seest through sectarian goggles, my beloved," remarked another of the apostles and for the moment the whacking was almost discontinued, but the moment returned and the fourth apostle undertook to cast out the demon from the afflicted one. "Why faintest thou, thou who knowest it all, my beloved, against whom I have nothing at all that might be construed to be spleen," spoke the first three apostles in concert as if by some preconceived and arranged plan.

The fourth apostle remembered very well how he had seen the Master cast them out, as also did all the apostles now recall, and each of them loudly contended that it should be done his way and verily no other way would be permitted. "Thou shalt not, my beloved brother, slide down any more my cellar door, neither shalt thou be permitted to holler in the rain barrels of the great mass of the brotherhood over whom the holy spirit hath made me overseer and hain't done nothing like it to you." Things warmed up a good deal as a summer day in August warmth up in the region of Topolobampo, and verily we're getting tropical, for which the brethren were paying at the rate of \$1.50 strictly in advance but with a renewal gottest thou a fountain pen.

Long and loud grew the contentions, but outest came not whatever the demon. Presently a form glided upon the scene, a face all radiant with heavenly knowledge, eyes piercing with love and wisdom, and a voice said unto them, "Ye knoweth nothing at all. This kind cometh not out but by prayer and fasting." The form then disappeared. The apostles dispersed hating each other still more.

Caldwell, Idaho.

B. W. RICE.

CHRISTMAS BOOKLETS

The Angel and the Star.

A little booklet by that prince of story writers, Ralph Connor, has just been issued by Revell Company, entitled "The Angel and the Star." It is really only a paraphrase of the Bethlehem story with which most all children are familiar, but it is told in such a simple and matter-of-fact way that the real beauty and power of the Christmas story, the significance and reality of the birth of Jesus, are brought to the reader with the thrill of a fresh discovery. This little booklet, tastefully printed, with frontispiece of The Adoration of the Magi, in decorated cloth binding at 50 cents, or paper bound in an envelope at 25 cents, will be widely used as a Christmas gift.

What Does Christmas Mean?

Another booklet of unusual interest, entitled "What Does Christmas Really Mean," has just come from the press of the Unity Publishing Company. A cartoon by John T. McCutcheon in the Chicago Tribune, with the beginning of the story, is taken up by Jenkin Lloyd Jones, who completes the tale. A mother tries to tell her child what Christmas really means,—and in response to his eager questionings, under Mr. Jones' skillful and impressive leadership, she succeeds in making clear the real message of unselfishness, of ministry, of care for the unfortunate and the suffering, of a life of love and service such as Jesus himself lived. The little book is beautifully printed and bound in colors and decorations. Although it has only been on the market a few weeks the first edition is exhausted and a second now ready. (Cloth 50c postpaid.)

The Ruby of Kishmore.

For those who enjoy stories of adventure and danger, of fighting and death, no better story can be found than that of Captain Keith Pirate and the marvelous "Ruby of Kishmore," as told by Howard Pyle. An unoffending athletic Quaker merchant seeks something of interest in Kingston, Jamaica, and all innocent of guilt—or sense finds it with a vengeance,—kills three men in self-defense, wins a maiden and a fortune, calmly declines both and goes back to his Quaker lass in Philadelphia. The book is gotten out by Harper & Bros. in a style worthy a sweeter story, and will undoubtedly meet a ready sale. (Cloth, gilt top, illustrated, \$1.00).

The Chariot Race.

No one at all conversant with Christian literature needs to be reminded that the story of Ben Hur by Gen. Lew Wallace is one of the strongest books of the kind in modern literature, as indeed it was one of the earliest attempts to introduce into fiction the story of the birth of Christian faith and the early life of the Master. All who have read Ben Hur recall the thrill, as well as the portraiture, of the chariot race. The publishers (Harpers) have recently brought out an edition of The Chariot Race printed on heavy paper, with illustrations in color, and bound in cloth, illuminated in gold, which gives a splendid setting to this stirring tale. It will be in demand at the Christmas book stores. (Octavo, 133 p., \$1.00).

H. M. S. Pinafore.

Not a few young people and older ones, too, who have heard of Sir Arthur Sullivan's famous opera, but never had the opportunity of seeing it played, will welcome a readable story of "Her Majesty's Ship Pinafore," and that not the less because its author, Sir W. S. Gilbert, frankly tells them that this story "might very well have happened but in point of fact it never did." The "Pinafore Picture Book" is an illustrated story of the wonderful experiences of the captain and crew, and of the captain's daughter, too, on the famous imaginary ship of her majesty's fleet, the Pinafore. The book is small quarto (131 p.) illustrated by Alice B. Woodward and is published by Macmillan Co. (\$2.00 net.)

Lewis Rand.

No one who has felt the power of Mary Johnston in "To Have and to Hold" needs to be reminded that the authoress of Lewis Rand is a writer of remarkable power, of real genius. The hero is a self-made lawyer, a friend and trusted lieutenant of Thomas Jefferson, and hence a democrat—republican opposed to the federalists. A Napoleonic character, Rand becomes a great leader and seems destined to succeed Jefferson in the White House—until by that sin through which "the angels fell" he turns from loyalty and patriotism to seek "a crown and a kingdom" in the southwest—under the leadership of Aaron Burr, whom he expected to support. With the historic setting of those exciting early years of our history, and the rich background of the old Virginia life, its courtly manners, beautiful women, and ancestral homes, Miss Johnston has depicted a thrilling drama, a moving love story, and a pathetic, touching triumph of the nobler manhood, which makes the book one of the strongest—in some ways the greatest—fiction of the year. "Lewis Rand" will remain one of the masterpieces of historical fiction, a contribution to American life. The publishers have set it in fitting guise. (8 vo. cloth, \$1.50. Houghton, Mifflin Co.)

"An Old-Fashioned Mother"

By Edgar DeWitt Jones

GIST OF A RECENT SUNDAY EVENING SERMON PREACHED IN THE FIRST CHRISTIAN CHURCH, BLOOMINGTON, ILL.

I Samuel 1:18-28; 28:18, 19; 25:1.

This evening we turn to the long ago that we may study the character of Hannah, that dear old-fashioned mother whose portrait some nameless artist of the Old Testament times has drawn with masterful hand. Mother love must always remain as the greatest and most unselfish of this world, but it should be the holy business of every century to evolve a higher and still higher type of motherhood.

My purpose this evening is to show you this mother of the far away times in all of her old-fashioned and genuine piety in which she is an example and a model for the mothers everywhere and of all ages. This old-fashioned mother is first presented to us as,

A Praying Mother.

Her heart was full of that sincere religious feeling that makes prayer a perfectly natural impulse. Her desires were for a son and she sought Jehovah in prayer; she communed with him concerning this high hope, this holy desire,—and when Samuel was born Hannah continued her prayer to God for his guidance, for his right upbringing. A praying mother! What a radiantly beautiful sight! A mother praying to the Great Father for strength, for wisdom sufficient to bring up her boy to a useful and honorable career. If it is true that "he prayeth best who loveth best," then a mother's prayer must be the most efficacious of earth. What could be more beautiful than the old-fashioned mother praying for her boy.

Contrariwise, what can be sadder than a prayerless, irreligious mother,—a mother who never goes to God in prayer for her sons and daughters, never prays for help to rear them into manly manhood and winsome womanhood, a mother who never attends church or never reads the Bible. A mother praying for her boy! One thinks of that dear Scotch mother in "Beside the Bonnie Briar Bush," who, as the shadows deepen, prays for the heart-broken boy at her bedside. Prays that he may become a preacher and that in his sermons he may always say "a gude word for Jesus Christ." Do mother's prayers pay? Aye, ask John Randolph of Roanoke, ask the biographer of St. Augustine, ask the thousands of mothers now living who could give a gloriously great answer to that question.

The second beautiful lesson is that of Hannah's Labor of Love. The text reads: "Moreover his mother made him a little robe and brought it to him from year to year."

What pictures! First, Hannah praying for her boy. Now, this old-fashioned mother making him every year a little coat and bringing it to him as the little fellow serves Eli in the House of God. Ah, how much love there was woven in with the stitches into that little coat.

Is There Anything Too Good For The Boy?

There are some homes where the boy seems to be only by tolerance. Poor fellow, they tease him, they make fun of his feet that seem always in the way, and his hands that he seems not to know what to do with. And they think anything will do for him. And the "boy's room" in some houses is a sight to behold. If a chair breaks down, its destination is sealed. "Put it in the

boys' room." If a sofa is worn out, if its rollers come off, and it looks run down generally, get a new one and put the old horrid thing in the boys' room. Let us be thankful that all homes are not so ordered. Like this old-fashioned mother many parents feel that everything that can be done to make the boy know he is loved and appreciated is a good investment, the kind that pays big interest by and by.

An Old-Fashioned Mother's Reward.

Aye, she received it and in good measure. Samuel grew up to be a lovable and a manly man. A prophet, a seer, a statesman, standing head and shoulders above the crude, semi-barbarous peoples of his day. In the midst of bribe-takers he kept his honor inviolate. In the midst of impurity he loved a pure life. How many times he must have blessed the memory of that good mother. In the later years of his life, Samuel must have felt the gratitude expressed in that fine passage by William Cowper in his "Lines to His Mother's Picture."

"My boast is not that I deduce by birth
From loins enthroned and rulers of the earth,
But higher far my proud pretensions rise,
The son of parents passed into the skies."

And as for Hannah, what more blessed thing could have come to her than this honorable career of her son, the boy for whom she prayed and whom she "loaned unto the Lord." No higher honor can come to any woman than to be the mother of honorable children. That was a fine sentiment that the late "Golden Rule" Jones, so long mayor of Toledo, O., telegraphed his daughter when informed a son had been born to her.

"There is nothing greater than to be the mother of a man."

I like to see women in public life. We owe much to such great souls as Frances E. Willard, Susan B. Anthony and others. But when the mother of Abraham Lincoln rocked his crude cradle in the wilds of Kentucky, she did more for America and the world than if she had spoken from a thousand Chautauqua platforms.

And when Susannah Wesley with her very large brood of little children set about to train her sons, John and Charles, and thus influenced their lives for the course they afterwards took, she did more for the world than if she had written a dozen popular novels that listed every one among the "ten best sellers."

The late Henry Drummond never uttered a profounder truth, or spoke so much like one of the old-time prophets, than when he said in the course of his lecture on the Evolution of Motherhood, "All the machinery, all the preceding work of nature is to the end that she may produce a mother. Nature has never made anything higher."

Thank God for Hannah, the old-fashioned mother and for every other mother who turns to the heavenly Father for guidance in rearing her children, and for comfort when God giveth his beloved sleep.

In all ages,

"A mother is a mother still,
The holiest thing on earth."

"I Know My Sheep"

My brethren, we do not desire to do wrong, but we do not think of it, and I repeat, what breaks the heart of any one, wife or husband, or mother or child—what breaks anybody's heart, who has a heart left to break, so much as indifference?

"By indifference I mean the not thinking what Christ wants us to do with our money; the not thinking what Christ wishes us to do with those abounding resources; the not thinking why we are cleverer than other people, or have more beauty than other people, or more influence or whatever it may be; the not thinking, and therefore taking the adornments, and taking the beauty, and taking the intelligence, and taking the whole that God has given us, and lavishing it—not on sin, giving, it may be, a hundred here, and a hundred there, perhaps a thousand here, and a thousand there—but giving it irrespective of ever having realized what Christ wanted to be done with it; spending it on the world and the things of the world. Oh, think what Christ feels, when He knows what He is, when He knows what life means, when He knows what eternity involves! It would be no matter if He did not love you; it would be no matter if He had not died for you. Then it would not grieve Him. But it grieves Him because He loves you, and because He has given you all this that you may show you love Him, and gladden the heart of the crucified King. He is wounded, not by the outside world—that He expects—but wounded in the house of His friends. 'It was not an enemy that has done Me this dishonor, for then I could have borne it; but it was thou, My friend, for whom I died, to whom I did give a Christian name; and yet thou

didst never think how thou couldst please Me and gladden My heart.' Oh, my brethren, there is a life-long teaching in that word, 'I know my sheep.'" From the Invisible Glory, by the late Bishop Wilkinson.

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CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Religious Controversy.

The Correspondent: "Why do we have to be burdened and harassed with religious controversy? I think it is worse than prize-fighting. Controversy over religion is usually irreligious. Are we never to have rest from petty party strife?"

There is controversy that is right and controversy that is wrong. Most of that which is current is wrong and exceedingly regrettable. We might well learn from our Bible some needed lessons with regard to controversy. The Lord himself is represented as a Lord of controversy. In the wonderful sixth chapter of Micah is given the following graphic picture:

"Hear ye now what the Lord saith; arise, contend thou before the mountains, and let the hills hear thy voice.

"Hear ye, O mountains, the Lord's controversy; and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.

"O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

"For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

"O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

This call is a call to duty, to unsectarian brotherhood, and to a simple worship of God.

The most of our controversies have not raged around these; but around matters of vastly less importance. Jehovah's controversy with his people was concerning their lax morality and their idolatrous worship. The latter, too, had a direct bearing on their life. Our voices should be ever raised to defend "The righteousness of the Lord." Here, too, the Lord spoke out against the easy ways that the people had created for themselves to secure his favor. They had substituted for themselves things. What an illuminating word the prophet utters: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul?" We can conclude from this that we should controvert any vicious doctrine that leads to misrepresentation of the character of God, or that tends to take away all moral restraints to high living.

Degenerate Controversy.

But our controversies are far removed from these first principles. They have to do with the complexities of authorship and dates, subjects with which the most of us are not prepared to deal, and subjects, too, that are only remotely religious. A man does not need to be a critic or a historian in order to be saved; but a critic does need to be a Christian. Because of the ignorance of us laity the controversialists have wide room for creating a great scare and much prejudice. Just here is one of the great evils of religious controversy. Our religion is so dear to us, our faith in Christ so precious that we are ready at the least suggestion to eschew any one that is suspected of undermining the truth of our Christianity. It thus happens that often he who is trying to upbuild is labelled by the careless writer as a destroyer. The people who are not experts take up the cry; and soon great injustice has been done. A soul true to Christ is regarded as a traitor. There is consolation. The martyr of one period is often the saint of a later one.

The fire that burnt Servetus was the culmination of a bitter religious controversy. This Christian age has built a monument to Servetus.

Heated Newspaper Controversies.

The newspaper controversy is the bitterest of our day. Only at rare intervals do you get heat in a book. The book is usually calm and dispassionate. It tries to be fair. Of course there are some books that are not books. Some are newspaper articles bound. Why is it that the newspaper is so much more raspy than the book? There are several reasons. I suggest only a few, but enough:

The editor of the paper is not the author of books.

The owner of the paper is usually editor.

The constituency of the paper and the book are different.

The book is for the general public, while the paper is for the denomination.

I do not say that editors are not sincere; but I have not the least hesitation in saying that they are consciously or unconsciously influenced by their position; and that not always for the peace of the kingdom.

The Editor and the Scientist.

The scientist takes amazing pains to be accurate. The scientific spirit has entered our age. It is said of Robert Louis Stevenson that he went to great expense to correct a single error in one of his books. He had written that a particular species of bird was found on a certain island. Afterwards, learning of his error, he stopped the books on the press and had the correction made. One would think the editor would take equal pains to correctly represent a brother man. But frequently an editor will not even write a letter to ascertain "the other side." He wants only one side. Our religious papers often depend on the irresponsible daily press. It is only fair to say that there are editors and editors. But most papers are partisan. They serve a narrow constituency. "Oh, that my enemy would write a book," some sage cried. I would revise that wish by making it read, "Oh, that my enemy would read a book"; I do not see how any two men could be enemies after each had read one good book. But I can well understand how they can be after having paid several years' subscriptions to their favorite religious papers.

The Task Awaits the Doer.

While controversy rages the task is not undertaken. The energy is spent on that which does not avail. It is an anaemic church that is in controversy over the minor matters of its faith. It is the strong church that gives itself to the message of its great essentials. Is it not a sin to quibble before the mighty hosts of Satan? The battle is on. What if some one has come without dusting his armor; let us forget it and plunge into the war. Materialism threatens our age. No Protestant paper stands for it. Commercialism endangers. Every paper believes in something higher. Rationalism is a menace. All papers repudiate it. Alcoholism engulfs its millions. Not a religious newspaper condones its ruinous conquests. Licentiousness is well in the forefront of our sins. No editor would for a moment offer a word of excuse for this base-immorality. Sectarianism is still strong. Who will defend it today? Are there not tasks enough awaiting our united strength? Let us be done with divisions and strifes over anise and cummin and give ourselves to the weightier matters.

The Souls of Editors.

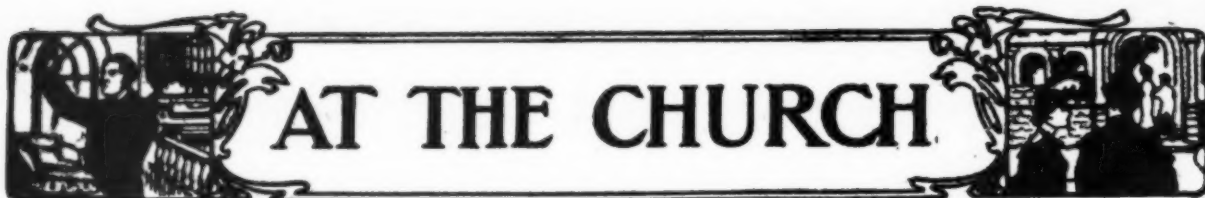
Editors have souls. They are men of like passions with ourselves. They sing and pray. They have wives that love them; and children that climb upon their knees. They have near friends who see into the depth of their souls, and, seeing there simple sincerity, love them. Their faith must be sorely tried. They see the egotism of men. The self-seeking of some ministers is ever before them. The details of their offices crowd depressingly upon them. The gossip of the church must weary them. They need to be strong men. The big sun must seem good to them when they leave their offices. They ought to live amid meadows, cows, and flowers. They need room and a far sky-line. I suppose editors sometimes have misgivings. Sometimes, doubtless, they regret their courses; but human-like, pride keeps them from outspoken repentance. Oracles, I believe, never retract. I wish the editors would be more human. I wish one might know if they were happy. It is their inner thought I care for. The word they write with a constituency before them, is not of great importance. I wonder what they think of themselves. When they write do they sometimes play a game? And when they play with their children is it then they are really serious? A. C. Benson writes: "Cecil Rhodes, it is recorded, once asked Lord Acton why Mr. Bent, the explorer, did not pronounce certain ruins to be Phoenician origin." Lord Acton replied with a smile that it was probably because he was not sure. "Ah," said Cecil Rhodes, "that is not the way empires are made." Is the certainty of a newspaper sometimes the result of a plan to win an empire?

I think our brotherhood is greatly in need of another general Centennial officer, viz.—a pastor to our editors. I would take the position. The expense would not be great, and the results would be—well, that would depend upon the editors.

Austin Station.

Any solitary soul who at any time and in any part of the world has wandered from its true good, is marked and missed and wanted by Almighty God.—Cosmo Gordon Lang.

All that we know of the future is that it is full of love.—Robertson Smith.



Sunday School Lesson

SOLOMON'S LATER YEARS. *

It is evident that the prophets whose account of Solomon's age is given in the narratives we have been studying, were profoundly disappointed at the outcome of his reign. They had counted much upon the promise afforded by his apparent zeal in behalf of religion. They could not forget that he had every opportunity to follow the admirable example of piety and solicitude for religion set by his father, David. It seemed, indeed, at the beginning of his reign that the worship of Jehovah was to receive his undivided attention and that the glory of the simple worship of the one true God would be raised to unimagined heights by his efforts.

The Real Solomon.

But it soon became apparent that Solomon was not inclined to take this view of things. It was not that he changed his mind after a few years of well-spent life. Rather does it seem certain that from the very first his idea of religion was too secular and political to ever meet the approval of the prophets. He was a man of great abilities, and these he turned all to the development of his kingdom; its commerce, its military strength, its friendship with neighboring peoples, and the splendor of its architectural growth were all objects of his profound interest. Religion entered into his plans precisely as other necessary features of public need. He felt that the people needed to worship. Why not make this a means of enriching his capital? Therefore he built the Temple which became the greatest building in the history of the nation. He knew that the people loved ceremonies and processions. Therefore he made the priestly order the most picturesque feature of his great court. Nothing was omitted that could give pomp and circumstance to all the life of that luxurious time.

Danger of the Open Door.

But the prophets soon became aware that religion was dying under this regime. They saw that Solomon was interested in the worship of Jehovah scarcely more than as a picturesque detail of the court life. More than this, he was indifferent to the presence of other religions in his realm. With that type of toleration which totally fails to discern the need of a pure and single-minded attitude toward God, he admitted with hospitable spirit, the worship of other deities into his kingdom. The most obvious cause for this change in the religious atmosphere of the nation was the influence of his foreign wives. But it must be remembered that Solomon's wives were only the essential links which bound him to the neighboring nations. Every marriage cemented a new alliance. The king could not well be friendly with his neighbors on political and military terms and hostile to them in matters of religious belief. If he was to admit them as commercially equal, he must also permit them to practice their religion in his realm. The policy of the "Open Door," which was thus given the right of way by Solomon and which, in older and more firmly established nations, is the proper attitude, was fatal to the young faith of Israel. The prophets realized this with growing alarm. They saw that the nation was becoming secular like its king. Shrines to foreign deities arose on the hill-tops around Jerusalem. It is unlikely that Solomon personally abandoned the worship of Jehovah; it was still the state religion. But his attitude toward other cults was so friendly that it was difficult to believe that he had not actually apostatized.

Popular Views of Solomon.

In harmony with this general view of Solomon's reign, the prophets maintained that after an early period of wise and devoted behavior his piety degenerated rapidly into heathenism, pessimism, and despair. Later Juddism took up this interpretation of his life and accepted the view of the author of Ecclesiastes, who employs Solomon as the speaker during the first few sections of his work. According to this idea, Solomon had tried all the experiments and found nothing of value. Life was not worth living. He was an exhausted sensualist, pessimistic, morbid, and cynical. No wonder that such a view gave admirable opportunity for sermonizing upon the awful danger of evil influences upon human life.

Solomon's Real Failure.

But the actual story of Solomon's career is even more full of warnings. There is little to indicate that Solomon ever changed his disposition or his practice. From the first he was a man su-

premely bent upon the accomplishment of his own designs. His closing years find him in precisely the same mood. Religion was no less a picturesque feature of his life at the close than at the beginning of his reign. But it had never profoundly entered his mind that the life of a devoted servant of God is the only happy and truly successful life. His father David had learned this lesson, and in that fact lies the significance of David's profoundly interesting and inspiring character. Solomon lacked it, and that lack explains all the coldness and fruitlessness of his career. He had no great religious convictions. To him commerce and prestige were far more important than faith in God. Such a career is predestined to failure, whether it is failure of swift catastrophe or of lingering emptiness.

The Prayer-Meeting

PROF. SILAS JONES.

The Men To Whom We Owe the Greatest Debt.
Topic, Dec. 16, Philemon 19.

"Self-made Men."

"Self-made men?—Well, yes. Of course everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all. Are any of you old enough to remember that Irishman's house on the marsh at Cambridgeport, which house he built from drain to chimney-top with his own hands? It took him a good many years to build it, and one could see it was a little out of plumb, and a little wavy in outline, and a little queer and uncertain in general aspect. A regular hand could certainly have built a better house; but it was a very good house for a 'self-made' carpenter's house, and people praised it, and said how remarkably well the Irishman had succeeded. They never thought of praising the fine blocks of houses a little farther on."—Oliver Wendell Holmes.

A Common Debt.

Ignorant and abnormally conceited men may have no sense of obligation to others for what they are, but humble and sane men gratefully acknowledge their debt to their predecessors and associates. Public speakers study diligently the productions of the masters of oratory. In every industry men arise who fix the standard of efficiency for all the workers in that industry. Music, painting, poetry, architecture, and sculpture have reached their dignity because artists have learned one from another. Systems of public education testify to the sense of mutual dependence. Now, if we are greatly in debt to those who have interpreted for us some part of life, what do we owe to the men who see the whole of life and share with us their vision? Whether they be artists, educators, statesmen, mechanics, or unskilled laborers, if they reveal to us the meaning of experience as a whole, they are our greatest benefactors.

Paul and Philemon.

"Thou owest to me thine own self." Paul had more interest in the spiritual welfare of his converts than in the benefits which he might receive from them. He was not a Dowie, exploiting his followers. Hence when he wished Philemon to do a certain thing, he gave a reason, that is, the command of right, and not the command of personal preference. The command of love and duty is one which every free man in Christ is bound to obey. We have no information as to the manner in which Philemon received the apostle's request, but we may believe that he was zealous to do all that was asked of him. The request to do what was right came from the man to whom he owed his faith in Christ; how was it possible for him to refuse? In some of the churches established by Paul there were men who gave attention to boastful pretenders instead of Paul but the heart of the church was true to Paul. And today the church honors men who care for souls. The mountebank has his day and ceases to attract even the sensation-mongers.

Paying the Debt.

How shall we discharge the obligation which we have incurred by receiving the ministries of men of God? The first duty is to carry on the work which they unselfishly began. "I have no greater joy than to hear that my children walk in the truth," wrote the aged John. The old minister should have no occasion to ask that saddest of questions, "Has my life-work been in vain?" He should have the joy of seeing the churches walking in the fear of the Lord and in the comfort of the Holy Spirit. But more is due to some of our retired preachers and their wives. They gave of their strength freely that the gospel might be made known unto men.

*International Sunday-school lesson for Dec. 20, 1908; Solomon's Downfall; I Kings 11:4-13. Golden text: "Thou shalt have no other gods before me;" Ex. 20:3. Memory verse 11.

We ought to thank God that we have among us servants of God who dared to entrust their old age to their brethren. When the church has no one willing to give his all for the sake of the gospel, it will be time to close its doors and announce that it is no longer entitled to the respect of the world. But that time has not come

and it will never come. Therefore the church is and always will be under the necessity of providing pensions for its old ministers. They may say with Paul, "Not that I desire a gift; but I desire fruit that may abound to your account," but they will add, "Howbeit, ye did well that ye had fellowship with my affliction."

TEACHER TRAINING COURSE

By H. D. C. MacLachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON VI. THE SCHOOL: ITS IDEALS AND RELATIONSHIPS.

1. DEFINITION. In the last few lessons we have been speaking familiarly of the Sunday-school as though we knew all about it. It is now time to make sure we do know. To this end we require some sort of definition or touchstone so that we may not confound a religious mass-meeting or juvenile menagerie with a Sunday-school. The Sunday-school, then, may be defined as that agency of the church which devotes itself to the systematic nurture along educational lines of all the people in the fundamentals of Christian knowledge, experience and conduct. Five points are to be noted in this definition each of which will be elaborated later:

(1). The Sunday-school is an agency of the *CHURCH*, not an independent organization that is granted the privilege of using the church building for its sessions.

(2). Its nurture is *SYSTEMATIC*, not haphazard and occasional; it is along *EDUCATIONAL* not mystical or hortatory lines.

(3). It is a school for *ALL THE PEOPLE*, from the infant in the cradle to the octogenarian; for those at home as well as for those who attend its sessions; for the rich and the poor, members and non-members, the neighborhood and the church.

(4). The object of its nurture is threefold: *TO KNOW, TO FEEL TO DO*.

(5). The object is further defined as *CHRISTIAN*. This implies that the personal Christ is the motive power of the whole.

II. THE SUNDAY SCHOOL IDEAL. The Sunday-school is a means to an end. It must never be taken as an end in itself, as is done by those who make mere numbers or machinery the test of success. Its ideal or ultimate end is given in the above definition, namely, Christian nurture, or training for well-rounded discipleship. This, it will be remembered, was the definition of "religious education" in Lesson I.

(1). This ideal is strictly *EDUCATIONAL*. It stands, that is to say, for the gradual unfolding of the spiritual life in response to wise and systematic training. It seeks permanent growth rather than spasmodic outbursts of religious experience. It adapts the truth to the different mental and spiritual capacities of its pupils. Its *CONTRASTS* are the hortatory method of the evangelistic campaign, the homiletical method of the average sermon, and the mystical method of the "retreat" or devotional service. These latter are not wholly absent from the school, but they appear only as part of its general educational scheme.

(2). At the same time the ideal of the Sunday-school is *EVANGELISTIC*. There is no real antagonism between the evangelistic and educational ideals: on the contrary the truest and most permanent evangelism is always educational. As an evangelistic agency the aim of the Sunday-school is not to turn out intellectual prodigies that can give the names and dates of the kings of Israel and Judah or draw from memory a model of Herod's temple, but to bring all its scholars into *TOUCH WITH JESUS CHRIST* for the redeeming of their lives. If it fails in that it fails in all. *EVANGELISM THROUGH EDUCATION*, therefore, is the fullest expression of its aim.

III. *SUBSIDIARY AIMS*. In striving towards this ultimate ideal the Sunday-school sets before it certain subsidiary or auxiliary aims, which, however, must never be mistaken for ends in themselves. The following are the chief of these:

(1). A *WORKING KNOWLEDGE OF THE BIBLE* both as literature and revelation, and the ability to draw upon it as the great storehouse of spiritual experience;

(2). Such an acquaintance with *RELIGIOUS AND SOCIAL CONDITIONS* as shall issue in intelligent charity.

(3). The formation by practice of *THE HABITS OF CHURCH ATTENDANCE, MISSIONARY GIVING, AND SOCIAL SERVICE*.

(4). Some knowledge of the *CLASSIC PRAYERS AND HYMNS* of the church and thus of *PROPER STANDARDS OF WORSHIP*.

(5). Such an acquaintance with the *HISTORY AND DOCTRINE OF THE CHURCH UNIVERSAL* as shall issue in charity towards all sincere truth-seekers and at the same time such an acquaintance with the *TENETS AND HISTORY OF THE PARTICULAR DENOMINATION* to which the school belongs, as shall make its scholars intelligent members of the same.

IV. *RELATION TO THE HOME*. (1). On the one hand *THE HOME NEEDS THE SCHOOL*. The latter supplements and organizes the home training, where there is any and where there is none, it supplies the lack. It provides *FACILITIES* for up-to-date religious nurture that in the nature of the case the home cannot

have. It has *TRAINED TEACHERS* to supplement the work of busy fathers and mothers. In its larger life the "*SOCIAL*" NOTE is struck that is necessarily lacking in the home.

(2.) On the other hand *THE SCHOOL NEEDS THE HOME*. Without its co-operation the best results cannot be reaped. The great problem of *DISCIPLINE* would be already half solved if all the children were trained at home in habits of orderliness, reverence and respect for age. *HOME STUDY* in the earlier years depends more on the home than on the school. The parent who studies the lesson with his children is a tower of strength to the school. But the greatest benefit of all is when *THE HOME COMES TO THE SCHOOL*. Then the problem of attendance is immensely simplified. Happy is the family that is represented at the same time in the kindergarten and the adult bible class! Happy is the school that has many such families! There would be fewer losses to our schools during the critical period of adolescence, if parents took this more to heart.

V. *RELATION TO THE CHURCH*. The school is the *TEACHING ARM OF THE CHURCH*. It is its one avowedly educational agency. The importance of this is evident in age when home instruction and the teaching function of the pulpit are alike falling into disuse. If the churches are to raise up a generation of instructed and intelligent disciples they must do it through the Sunday-school or it will not be done at all. The Sunday-school is also the *GREATEST EVANGELISTIC AGENCY* of the church. The vast majority of the valuable additions to the churches come from the school. It, far more than the evangelistic meeting, is the regular recruiting ground of the kingdom. It would be well for the healthy growth of many a church if it applied some of the money spent for the annual "protracted meeting" to the equipment of the school or the payment of some of its officers or teachers. The Sunday-school is also one of the best *TRAINING SCHOOLS FOR SERVICE*. In it the young people can best be taught their first lessons in church work by being made ushers, messengers, class secretaries, members of the choir or orchestra, etc. On the other hand the church owes to the school the benefits of both *MATERIAL AND SPIRITUAL OVERSIGHT*. The pastor of the church should be the pastor or shepherd of the school also. The church should provide the school with well lighted and ventilated rooms with modern equipment and, wherever possible, pay for its "supplies," leaving the bulk of the school funds to be applied to missionary and philanthropic objects. It should pass on all its plans, encourage it in all proper enterprises, and be the final authority for it in all matters whatever.

VI. *RELATION TO THE DAY SCHOOL*. The Sunday-school *SUPPLEMENTS* the day-school. The absence of any specific religious instruction in the common schools, throws on the Sunday-school the burden of completing the education of the child; for, religion being natural to man, no education is complete that leaves the religious nature undeveloped. The Sunday-school, therefore, is pedagogically as necessary as the day-school. Both should work hand in hand. One of the greatest defects of many Sunday-schools is that their ideals and methods are too remote from those of the day-school. The result is that the children feel a sense of *BREACH BETWEEN THE SECULAR AND SACRED* which is often the first germ of the dual conscience and the "seventh-day religion." Child religion is not—and adult religion should not be—a thing apart from the rest of life's activities. The child should be made to feel that the study of God's word is as natural and useful as studying grammar and history.

LITERATURE. Burton and Matthew's "Principles and Ideals for the Sunday-school"; Mead's "Modern Methods in Sunday-school Work"; Trumbull's "Yale Lectures on the Sunday-school"; Taylor's "The Church at Work in the Sunday-school"; Cope's "The Modern Sunday-school in Principle and Practice."

QUESTIONS. 1. Why is it important to have a definition of the Sunday-school? 2. Define it. 3. Point out and explain the five chief points of the definition. 4. What is the ideal of the Sunday-school? 5. Wherein does it differ from other agencies of religious education? 6. What is meant by saying that its method is "educational"? 7. In what sense is its method "evangelistic"? 8. Name some of the auxiliary aims of the Sunday-school. 9. Mention some of the ways in which the home needs the school. 10. Tell why the school needs the home. 11. Explain the relation of the church to the school and give particulars. 12. What is the relation of the Sunday-school to the day-school? 13. What danger is to be avoided in Sunday-school teaching in this regard?

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

What Makes a Christian?

The plea of the Disciples for Christian union has all along involved a very perplexing question. Christian union has to do with the union of Christians. Before the first step can be taken in a practical effort to promote union with any body of religious people, the question, "Who are Christians?", must first of all be settled.

It is a question that belongs peculiarly to the Disciples. They can not escape it, because they can not, on the basis of their historic message to the religious world, escape taking an attitude toward the whole of Christendom, whose dismembered condition it is their special mission to repair. They can not ignore the question because they can not ignore the many denominations professing to serve the Lord in sincerity and truth, that offer themselves for co-operation as Christian people. If this message of Christian union were not an inseparable part of their faith and obligation, if they owed it no consideration, then the Disciples could go on their way utterly oblivious of the existence of religious organizations professing themselves to be Christian. But they have confessed in the same breath that the reason for their being in the world is to unite the Church of God, and that God has a church, broken and scattered among the many sects of Christendom.

It is rather interesting that with all the discussion of this question, from the days of the "Lunenburg Letter," when Alexander Campbell gave his answer to the question, to the "Federation" discussion of three years ago, no answer has been given with which all Disciples agree. Because there is not unity among the Disciples in their definition of a Christian, they are not united in their program of union effort. Some are willing to join in the Federation Council now in session in Philadelphia, others are not willing to join. This division in policy grows out of the difference in conception as to what constitutes a Christian.

No progress in the settlement of this question has been made since 1837, when Campbell declared that a Christian is "one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will."

Historic Answers.

The answer to the question, "What makes a Christian?" goes to the very heart of the Christian religion, and is determined by the view one takes of the nature of Christianity, and of the relation of the Christian soul to God. What is this relation to Christ, or God, which we call salvation or justification or forgiveness of sins?

Without classifying the answers or identifying them with any party or period in the history of the church, the answers that have been given are about as follows:

(1) The relation of the soul to God is a confessional relation. Salvation depends upon believing the doctrines of a certain creed. God is not pleased and does not forgive until one subscribes to the creed.

(2) The relation of the soul to God is a ceremonial relation. Salvation depends upon performing a certain ceremony, supposed to have magic efficacy to cleanse from sin. The soul can come to God, enter into fellowship with him only through a ceremony which he or the church has prescribed.

(3) The relation of the soul to God is an institutional relation. Salvation depends upon membership in a certain church, outside of which there can be no salvation. God has deposited the means of grace with an organized institution, through which the soul comes into relation with him.

(4) The relation of the soul to God is a legal relation. Salvation depends upon keeping the terms of a contract or covenant, which God has made with man. This contract contains certain laws to be obeyed, to which are attached certain rewards for obedience, certain punishments for disobedience.

(5) The relation of the soul to God is personal, spiritual relation. Salvation depends upon the moral condition of the heart—the motive and attitude of the spirit in conduct toward men and worship toward God.

Jesus' Answer.

According to these various means of the soul's relation to God, a Christian is one who either accepts an orthodox creed, or performs a ceremony, or joins an ecclesiastical institution, or fulfills to the letter the terms of a contract, or possesses a right spirit and lives the right life. That is, one or the other of these requirements is made a decisive test of the Christian status and fellowship. Other requirements are also made, and probably none of the conceptions omit all references to a good life. Which of these relations is the truest expression of Jesus' teaching? In the light of all his teaching there can be but one answer to the question. Jesus was infinitely concerned about the attitude of the heart; the Pharisees were as infinitely concerned about the attitude of the body. Jesus was chiefly interested in correctness of motive, the Pharisees in correctness of ceremony. Prayer, fasting, and almsgiving, had no meaning or value except as exercises of the spirit—expressions of the inner life. "God is a spirit; and they that wor-

ship him must worship him in spirit and in truth." According to Jesus it was not a law, but a life that made a man a true child of God; not an outer ceremony, but an inner nature.

All human analogies must necessarily fail to express the nature of that transcendent relation of the soul to its Maker, of the Christian to Christ. "As thou art in me, and I in thee, that they may be one in us." Who can describe, what analogy, parable, or illustration, can fitly set forth the mystery of Christ's relation to the Father? But that is the very nature of the Christian's relation to Christ. Say what we will, that relation is a spiritual relation, in which nothing counts for anything with God but the attitude of the spirit, the motive of the heart, in worship and service.

Misleading Analogies.

Two analogies or illustrations have played the leading part in darkening the popular religious mind as to what makes a Christian. These are marriage and naturalization.

If they teach anything they teach that a man is made a Christian by a ceremony and a law, both of which notions were utterly offensive to Jesus. That is the way Jesus found the Pharisees—binding ceremonies and laws upon the people as fundamental religious duties. It was against such Pharisaic externalism that Paul was contending when he declared that "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter."

The marriage analogy runs as follows: "As a man is not a married man though he may have love before the marriage ceremony, so a man is not a Christian, though he may have faith and repentance before baptism. In both cases the decisive thing is the ceremony. The real counts for nothing until the formal is added; thus the real is put at the mercy of the formal and legal, and Christianity is reduced to a legal contract. The naturalization analogy comes to the same conclusion. A foreign-born citizen may have his adopted country, may believe in the principles and constitution of the government, may be willing to lay down his life in devotion to it, but if he has not sworn the oath of allegiance and received his papers, he is not entitled to the privileges of a citizen.

And these two analogies are made to illustrate the conditions of citizenship in the kingdom of heaven, and to describe God's attitude toward the world. Both assume what is calmly taken for granted, that the kingdom of heaven is like a political kingdom (a notion in Jewish minds that Jesus spent three years in trying to correct), and that God is like a civil ruler. Both of these premises have to be proved before either marriage or naturalization, with their legal elements, could be used to illustrate God's method of dealing with men.

Anything can be proved by an analogy, if the right analogy is chosen. The Catholic Church has been proving, to the satisfaction of millions of people, that there is no salvation outside of that church, by using the analogy of Noah's Ark. The church is "an ark." As no one was saved outside of Noah's ark, so no one will be saved outside the Catholic Church. Has not even Peter in an epistle declared that salvation in the ark is a type of salvation by baptism in the church?

A New Analogy.

As a matter of fact, an analogy proves nothing. It can be made to teach either truth or falsehood. All an illustration proves is that the person who uses it holds the idea that it sets forth. Whether the idea is true or false rests upon other kinds of proof. It seems strange that the very analogy Jesus himself used to set forth the relation of the soul to God, is never used by legalists to define the relation. With ceaseless reiteration Jesus declared that God was a Father, and that men were his children. Is the relation of sonship and fatherhood created by a ceremony or a law?

Suppose we use the analogy of membership in the human family to describe the conditions of entrance into the kingdom of God—which is just as scriptural an analogy as marriage or naturalization. Throughout the New Testament the terms of fatherhood and sonship are constantly used. In one place it is "being born again"; in another "being begotten," or "the whole family in heaven and earth," or "if children, then heirs," etc. Christians are born into the kingdom of God.

If conversion or entrance into the kingdom is a birth, then it does not depend upon a ceremony or a process of law, but upon a process of nature. A man is made a Christian, then, by nature and being, not by law or ceremony.

Suppose a manlike ape, one of the anthropoids, should present himself for membership in the human family; could the performance of any ceremony or obedience to any statute make him a human being? Try to put him through the process of naturalization into the human race; dress him up in human clothes, shave his face, and put a cane in his hand; teach him to make his mark with a pen and bring him before the court to sign his naturalization papers.

(Concluded on Page 16.)

The Gospel of the Helping Hand

By Charles Reign Scoville

THIS PASSIONATE APPEAL OF THE EVANGELIST ON BEHALF OF THE GREAT HUMANE ENTERPRISE OF OUR BROTHERHOOD DREW ONE OF THE LARGEST DAYTIME AUDIENCES AT NEW ORLEANS. TO MANY IT WAS A DISCLOSURE OF A NEW BUT NOT LESS CHARACTERISTIC QUALITY OF DR. SCOVILLE'S PERSONALITY.

It may seem strange indeed to many of you that an Evangelist should be called in from the midst of the battle, from the very front of the firing line, to speak in behalf of the National Benevolent Association, to present the sacred appeal of the weak and the helpless, of the aged and the infant, before this Convention and through the Convention to our great brotherhood. But a moment's reflection will cause you to see that this is not only the very thing that the Evangelist, but every other man in our great religious battle should be called in to do. Whether pleading for college endowment, Church Extension, Home or Foreign Missions, or world wide C. W. B. M. work we should not forget this grace also—to present the highest and holiest claims of humanity, the gospel of the Helping Hand. We are not only the heirs of the past, but we are also the trustees of the future. It is not enough to simply give material expression to the generation passing, but we must also remember our tremendous responsibility to the generation just coming.

President Garfield said: "The dead do not need us, but we forever and forever, need the memories of the dead." I am inclined to think that howsoever great may be the need of the aged and the children our need of them and the Church's need of them is vastly greater. The danger is not that we shall fail to appreciate the fathers and mothers of the Church, or that we should forget the tottering steps of those near the cradle, as well as those near the grave, or rather those near the Great White Throne,—the real danger lies in this, that we are not apt to give the proper expression to our feelings. We are not apt to give the proper emphasis to this most sacred work, nor to give it the proper place in the program of our Churches each year. The shepherds found angels at the manger and the disciples found angels at the grave and He who made His angels ministering spirits said: "Suffer the little children to come unto me," and He also said: "In my Father's house are many mansions." I am not here to say that we should do less for Home or Foreign Missions, Church Extension, College Endowment, or C. W. B. M. work, but I am here to say that we should do more for this tenderest and holiest work; and that by so doing we shall practice religious economy, accelerate the work of every interest presented in this Convention, and also make our most powerful appeal to the world.

When Jesus beheld how the religious leaders of his day, the Scribes and Pharisees, sat in Moses' seat and were so exceedingly zealous in giving "tithes of mint, anise and cummin," and noted how they "omitted the weightier matters of the law,—justice, mercy and faith," he rebuked them in words which should be indelibly written across the sky: "These things ought ye to have done, and not to have left the other undone."

The circumstances under which our movement was born, the purpose for which we came into existence, and the obstacles which we have met have from the very first shaped our plans and practically marked out our path. Our growth has been natural, our progress has been marvelous and our victories in helping shape and mould religious world sentiment have been phenomenal. The only danger of our becoming a disappearing brotherhood as I see it, is that the whole religious world shall snatch up our own shibboleth our own mottoes and our own aims and carry them on to fruition. Should that come to pass we can exultantly proclaim: "To this end were we born and for this purpose came we into this world."

When I meditate upon the great, dark, yet ripe, fruitful mission fields beyond the seas and when I practice the presence of the Master and realize the permanency of the great commission, every atom and every atom of my make-up seems to be surcharged with the word "Go." He who promised to be with us always is with us here. He stands as much in our presence, as he stood before the first disciples. He is still clothed with "all authority." With that indescribable look and with that unspeakable intonation, he hands us the Great Commission, signed and sealed with the blood of Calvary. I weigh my words carefully and speak cautiously, yet with all my soul I say I would rather be an ambassador for Jesus Christ—a Christian Missionary to some dark soul, to some dark land—than to hold the greatest throne on earth. The words of Dr. Dye of Africa, the reports of Adelaide Gail Frost of India, or Bertha Clawson, of Japan, or any of their co-workers, cause our blood to boil and our hearts to tingle with rapture. Yet go to any of their fields of action and what do we behold? An orphanage, a bungalow, a hospital, or a school. If these ministers of mercy are essential in presenting the call of the Cross to the heathen world, what appeal shall we make to the unchristian civilized, or enlightened mind? Nay, rather what apology can we make for neglecting these things? Oh, my brethren,

your mighty efforts in a foreign field, the carrying of the good tidings of great joy to benighted lands—"these things ought ye to have done"—but doing these same things in the home land "ye should not have left undone." The human heart is the same everywhere, and because I favor the plans and the program of our great and our blessed Foreign Society in their work abroad, I favor the heart touching work of the Benevolent Association at home.

As I travel throughout the United States and behold in every city and hamlet the marvelous opportunity of the hour for Home Missions, the fields white everywhere unto the harvest, sectarian walls crumbling, fanatical prejudice waning, sympathy broadening, cooperation spreading and love deepening, I feel that God has certainly raised us up for just such an hour as this. My whole heart turns to the Home Society and I would call upon the whole Church in every nook and corner of America to speak as one voice and say: "Now is the accepted time; now is the day of salvation." When I hear the call of the great northwest and see the open field in the sunny south and the incomparable opportunity of the eastern States, I feel surely to-day is the day of salvation. When I realize, too, that often our Home Society has gone into some of these fields with one-fourth as much money as some of the denominations and with this meagre amount has often yielded four times as many converts as the net gain of some of these other Churches, then I feel that the tithe, or the one-tenth of my income is far too small. Opportunities so amazing, so divine, demand my soul, my life, my all. I dare not only give one-tenth of my income, or one-tenth of myself, but I must give my whole self, to the Kingdom for America's sake. But from what angle, or by what means, are we to make the attack? What influence shall we exert, by what power shall we compel America to stop and listen to our plea? To all this there is but one answer: By the divine plan. "God so loved that he gave." "Christ loved us and gave himself for us." "He saved others, but himself he could not save." "In this was manifested the love of God toward us, in that while we were yet sinners, Christ died for us." The first emancipation proclamation for all sin and suffering was issued in Heaven.

The first Benevolent Association originated at the Throne. He came to seek and to save. He went about doing good. He did not say: "I have come to show you the way," but he identified himself with his message—"I am the way." He did not say: "I have come to teach you the truth"—but, "I am the truth;" neither did he say, "I have come to show you the way to life"—but, "I am the life."

"As long as the heart has sorrows,

As long as life has woes,"

this way, this truth and this life will be needed by the human family. And this only will strike the full octave of humanity and bring back heavenly harmony to the eternal soul.

If we would win the world it would be well indeed for us to take up our Cross and follow him. To remember the things which "Jesus began both to do and to teach." On the road between Jerusalem and Jericho, lies a blessed soul, stripped and robbed. Methinks I can see him now, with the dust of the street on his lips and the sand and the blood covering the wounds. The night is cold and dark. The night long he has waited and wept and hoped for a tender, helping hand. He will surely die if assistance does not come and that speedily. He hears a footfall. With pain and difficulty he lifts his head and his heart beats faster as he recognizes the dress of a priest. Relief is at hand; the servant of God is drawing near. Imagine his unutterable agony, for the priest is so anxious to conduct the worship in the great Temple, to go through stately forms and sacred ceremonies, that he passes by on the other side. The poor victim nearly faints in despair and hope is almost dead, when he hears another sound. A Levite is also on his way to the house of God. He comes near enough to behold—perhaps to pity—but he too passes by on the other side. Let us be honest with ourselves—the priest and Levite are members of our Churches to-day. I fear some of them have been elected to the Official Board, called to be Pastors, or Evangelists, or the Secretaries of our great Societies. May the Lord forgive us; may the vision and the opportunity save us.

There is another footfall—the poor fellow, in one last effort, summons his waning strength and raises himself on his elbow, when the unlooked for and unwelcome Samaritan comes riding along. The Jews have no dealing with Samaritans—they are a despised people. He can hope for no succor from such a source. But what a marvel to hold. There is one power, there is one emotion, sufficient even to break down the middle wall of partition between the Jews and Samaritans. He alights from his beast. He came to where he was; he touched him; he bound up his wounds; he lifted him

to his own saddle, and he provided for him in the inn. That Samaritan is our National Benevolent Association, and that Inn is the Old People's Home, the Orphanage, the Hospital, the Ministries of Mercy, and that argument will win cold heads and hard hearts when every other argument on earth has failed:

"There is an unseen cord which binds,
The whole wide world together.
Through every human life it winds,
This one mysterious tether.
It links all races and all lands
Throughout their spans allotted,
And death alone unties the strands,
Which God Himself has knotted.
However humble be your lot,
Howe'er your hands are fettered,
You cannot think a single thought
But all the world is bettered.
Your unkind word, your selfish deed,
Is felt in farthest places,
There are no nooks where greed and wrong,
Can hide their faces.
There are no separate lives,
The chain too subtle for our seeing
Unites us all upon the plain
Of universal being."

"It may be but a cup of water, but a gently spoken word,
But above the gift is noted and the faintest action heard;
And the good that you do to another, comes back to you ever again;
As the moisture raised from the ocean, returns in the gentle rain.
For life is the coinage of Heaven, to be spent in the purchase of love;
Till all the realm of the earth below, is as pure as the realm above."

I would not speak lightly of "Our Plea"—nor belittle our doctrinal efforts, but I do say "These things ye ought to have done"—but not to have left the Good Samaritan Gospel of the Helping Hand undone.
(To be concluded.)

Bring, O Morn, thy music! Bring, O Night thy hushes!
Oceans, laugh the rapture to the storm winds coursing free;
Suns and stars are singing, Thou art our creator,
Who wert and art and evermore shalt be.

Life nor death can part us, O Thou love eternal,
Shepherd of the wandering star and souls that wayward flee.
Homeward draws the spirit to Thy Spirit yearning—
Who wert and art and evermore shalt be.

—William C. Gannett.

Love is a guardianship, no less than a passion. There is nothing in the world like love for breaking barriers. There is nothing in the world like love for building them. I think, then, that it is just because God loves me that He hath hedged me about, that I cannot get out.—G. H. Morrison.

(Concluded from Page 11.)

As he walks away with the papers in his hands is some blushing human maiden likely to cast loving, longing glances at him, as if he were some Romeo, and wish him for a husband? Endow him with vast estates, and invest him with titles of nobility; let congress pass a statute enrolling him among human beings, and vesting him with citizenship; let him be elected to membership in learned societies; will all this make him a human being, and give him membership in the human family? He must be born again.

No law, or statute, or decree, or ceremony, can make man of a manlike ape. It is not law or ceremony, but nature that makes a man a man.

Suppose parliament had concluded that Gladstone was not a human being, and had passed an act enrolling him among the manlike apes. Suppose his wife and children had also repudiated him as human, and had asked that he be confined in a cage along with other apes—would the people of England ever after have regarded Gladstone as a member of the family of apes? By birth, nature and being he was a member of the human family; and only by a complete change of nature could he ever become anything else. He must be born again.

The difference between the ape and Gladstone was a difference of nature, not a difference of state or territory or legal relation.

A man who has the nature of Christ is a Christian; he is made one by a change which takes place in his inner nature, and remains one so long as he retains that inner nature.

Fatherhood and sonship, birth into the human family—this is only an illustration; it proves nothing; but it illustrates my conception of what makes a Christian, and has the advantage of having been used before me by Jesus, Paul, and Peter.

The Revised Version has an exquisite touch, "Unto Him that loveth us"—not loved (Rev. 1: 5). The gracious stream did not exhaust itself at the birth. It is not spasmodic; it is unbroken; there is no abatement in its volume. The river of God is full of water.—J. H. Jowett.

I have been taught by this apprenticeship of life that there is, for me at least, nothing comparable, as a power to uplift, a power to inspire, a power to give you a cheerful countenance and renew your spirit, that gives so grand an outlook upon life and such a cheerful outlook in death, there is nothing among the whole realm of things comparable to the knowledge of the love of God manifested to us through Jesus Christ.—Jonathan Brierley.

The love that gave the well-beloved is no past love. The cross of Christ is not the high mark of a great love that once swept and surged about the world. It is the measure of the abiding love that ever holds us dear, the love that concerns itself about our every little care, and counts the common want a sacred thing to which he hath a joy in ministering, like the joy of a mother in ministering to her child.—Mark Guy Pearse.

WITH THE WORKERS

Elmore Sinclair of Watseka is helping Lewis Starbuck in a meeting at Pittwood, Ill.

C. B. Gould writes from Logansport, Ind., that he is open to engagements for January and February as song evangelist.

Evangelist Geo. L. Snively and Singing Evangelist C. H. Altheide are in a most promising meeting in Warrensburg, Mo. Geo. B. Stewart is the pastor of the church.

The Second Church at Milwaukee hopes soon to call its first pastor. The South Side Church has had two baptisms and one added by letter during November, and is happy in a newly decorated auditorium. Its new Teacher Training class numbers twenty-five.

The last three weeks twelve have been added by confession of faith at the Christian Center, Baltimore, Md., and others are expected soon. Several of the additions are the result of the institutional features of the Christian Center, conducted by Nelson H. Trimble.

F. C. Howe has just closed a meeting in Ft. Wayne, Ind., with the Chreighton Avenue Church in which forty-three were added to the membership of the church. The church was much strengthened and encouraged. H. E. Stafford is the pastor of the church.

Two were received into fellowship at Fitzgerald, Ga., Nov. 29, one by confession of faith and the other by letter.

"The Bible School Monthly" is the name of the new publication in the interests of our churches and Bible schools in Wisconsin. It is sent out under the auspices of the Bible School Department of the Wisconsin Christian Missionary Society, and edited by J. Harry Bullock, State Bible School superintendent, and pastor of the church at Footville.

Edward Oliver Tilburn has entered the evangelistic field. He writes that he endeavors to make evangelism spell education. This type of evangelism should be encouraged among the Disciples when there is so much tendency to return to the hysterical evangelism current in various denominations a generations ago. He may be addressed at 119 West Galena street, Butte, Mont.

Last Sunday the congregation of the Christian Center decided to "tithe" their membership for Christian service. Out of ninety-five members, eleven have responded and will prepare themselves for the work of the ministry or will go to the foreign field. This unique service might be duplicated elsewhere with much profit to the church. Our need now is consecrated young people to devote their lives to Christian service.

The tabernacle meeting at Salina, Kan., closed the last of November with 165 members added to the church. A member of the church writes with much gratification that instead of the "sects" having to start an opposition meeting, the work was done in such spirit that members of all churches could come and ask God's blessing on the enterprise. The evangelists were Wilhite and Gates. The enthusiastic business man sending the report expresses the wish that the Century might be in the hands of every preacher and says to continue the contention for liberty of the church.

Frank M. Otsuka, who was formerly a student of Bethany College and later of the University of Chicago, where he prepared for missionary work, is now in Japan, his native country, and is giving lessons in the Japanese language and preaching as opportunity permits. He has also a training class one hour a week. He could be greatly helped in his independent missionary work by gifts of old books, magazines, or religious papers, as well as gifts of money. He receives no salary and has to depend entirely upon what he earns by teaching either English or Japanese. He will be glad to acknowledge receipt of money and other help received through the Christian Century. His address is Frank N. Otsuka, cr. Koshikawa Postoffice, Tokio, Japan.

H. W. Thompson has settled with the church at Rib Lake, Wisconsin.

H. F. Barstow has accepted a call to a church at Hickory, Wisconsin. His post-office address will be at Suring, Wis.

The church at Ladysmith, Wis., was out of a pastor at the last report. This church is located in the northern part of the state.

Charles E. McVay will sing for the church at Mason City, Iowa, in February. For later dates address him at his new home in Ruskin, Neb.

Dr. Albert Buxton, pastor of the Central Christian Church of Salt Lake City, preached the union Thanksgiving sermon in the Methodist Church. All five of the daily papers printed the sermon in full.

Edward Clutter has just closed a meeting at Cheney, Kansas, with 100 added to the church. He goes to Osborne, Kansas, for the next meeting. Churches desiring an evangelist may address him there.

A successful pastor of a good city church is contemplating a change. He has a record of successful work and large achievements behind him. Any church in need of a pastor may address the Christian Century for particulars and be put in communication with this pastor.

The First church at Bloomington, Ill., is in a prosperous state. Those who think that the mid-week prayer-meeting is dead will be surprised to learn that the average prayer-meeting attendance at this church for two months was 168. Edgar D. Jones, the minister, has a great hold on the hearts of his people.

The Columbia Avenue Church in Rochester, New York, is making some improvements in their building in the way of stained glass windows, a new organ, and decorations. A Junior Christian Endeavor was recently organized with fifteen members. There were two additions to the church recently by letter. J. Frank Green is the pastor.

We are the grateful recipients of a de luxe edition of the Declaration and Address put out by the Centennial committee. The edition is limited to one thousand copies and the possession of one of these books will in days to come be a matter of pride. We are informed that these books may now be secured through the Centennial committee for two dollars. Orders may be sent to W. R. Warren, 203 Bissell Block, Pittsburg, Pa.

The following note from the Transylvania University Bulletin (Lexington, Ky.) will be of interest to our readers:

"Justice John M. Harlan, of the United States Supreme Court, in company with Governor Willson, were the guests of Transylvania University Monday, Nov. 23. Justice Harlan is the most distinguished living alumnus of Transylvania. His reception by the faculty, curators and students was a triumph of enthusiasm, Morrison Chapel being crowded to its capacity. Justice Harlan was introduced in an appropriate manner by President Crossfield and delivered an address filled with expressions of appreciation for the training he received in the Law School of Transylvania, from which he was graduated in 1853. Governor Willson was also presented to the audience and made a brief but effective address. The occasion was a red letter day in the recent history of the institution.

"Justice Harlan, after seeing the character of the student body and the high grade of work being done, remarked that he wondered why we did not enlist the interest of some man of wealth in increasing the endowment."

TELEGRAMS.

Anderson, Ind., Dec. 6, 1908.

The Christian Century: We gave C. W. B. M. address this morning. Offering for society \$167. Living link auxiliary of 180 members. Celebrated fiftieth anniversary of this church today. Joseph Franklin first pastor, T. W. Grafton last pastor, and five charter and thirteen other members for forty years sat on platform. Most excellent history read by Charley Cravens. We then spoke from Acts 2:41. Most impressive religious service I've ever attended. Poured rain at all three services today. Twenty-five converts, 303 in thirteen days.

Charles Reign Scoville.

Warrensburg, Mo., Dec. 6, 1908.

Snively and Altheide in great meeting here. Twenty-five additions today. Prospects are very bright.

George B. Stewart, Pastor.

J. N. Harker has gone from Eureka College to take charge of the new church in Montgomery, Ala. He will be supported by the Alabama State Society and the American Home Society. He has a good outlook and will give courage to the little band of workers in the undertaking.

Alva W. Taylor is holding a short meeting for the Mt. Zion Church near Eureka, Ill. Prof. Radford, who has preached for this church much of the time during the past thirty years ordained their newly elected elders last Sunday morning. This is one of the few country churches that has kept up its services and remained to bless its community.

The trustees, alumni, old students and friends of Hiram College are uniting in a thirty-day campaign for \$30,000 new endowment. Success means the claiming of \$70,000 previously pledged toward a total of \$100,000. Since part of the amount pledged is conditional on securing pledges for the whole amount by Jan. 1, 1909, the need of prompt united action is imperative. Already \$73,000 has been pledged. The friends of Hiram are rallying nobly and well-deserved success is assured if coöperation continues as now. This fine old college where President Garfield once presided, should be taken care of in a way to make the whole church proud.

The Young Women's Missionary Society of the First Church of Springfield, Ill., has undertaken to secure a list of fifty new subscribers to the Christian Century. They are allowed a percentage from the company and their profits from the undertaking will be used in their work. They are urging the people of their church to subscribe on account of the merits of the paper as well as because of the profit that is accruing to them. Other societies through the country who wish to have a way of earning money while performing a useful service to the local church would do well to write to the Christian Century for their proposition.

An item of interest not reported in connection with the 105th Anniversary celebration at the Central Church at Warren, O., where J. E. Lynn ministers, is the action of the church in the celebration in adding \$300 to the salary of the minister and of the Men's club in sending him as a delegate to the Chicago Congress. The Christian Monitor published by the church states that there never was a feeling of greater enthusiasm in the church than at present. It augurs well for the meeting which Mr. Lynn will hold in the church beginning Jan. 10. Miss Edith Anderson of Springfield, Ill., will be the soloist for the meeting.

W. F. Turner of Joplin, Mo., has accepted a call to the Central Church of Peoria, Ill., and will begin work there about Jan. 1. He follows such worthy predecessors as Geo. B. Van Arsdale and Harry F. Burns and has a large field of usefulness before him and we predict success for him.

J. Harry Bullock is the new State Superintendent of Bible Schools in Wisconsin and shows his enterprise by issuing a little paper to help the work. The great North and Northwest needs more energetic men like Bro. Bullock for the harvest is ripe there and the laborers are few.

The good news comes from the Southern Christian Institute that the students and teachers out of their little gave over \$100 for education in a recent offering and that notwithstanding their recent loss of one of the best halls by fire they have the largest attendance in their history.

The Volunteer Missionary Band of Eureka College is giving Sunday evenings to rallies in the nearby churches and interesting the people by the use of the stereopticon slides furnished by the Foreign Missionary Society at Cincinnati. They are planning also to spend the Christmas vacation in this manner. They now number nineteen and are of the very best students in the college.

The church in Richmond, Va., of which Henry Pearce Atkins is pastor has recently erected a \$22,000 building, \$10,000 of which has already been provided. The church will be dedicated soon at which time the plan had been made to raise \$2,000 and secure a loan of \$10,000. An offer has been made to the congregation to provide \$8,000 in a loan at four per cent if the indebtedness is reduced to that amount on dedication day. Friends of the church and pastor are invited to send in offerings to be used on dedication day to secure the necessary \$4,000.

H. James Crockett took charge of the work at Bartlesville, Oklahoma, last January. During the eleven months since then there have been forty-one additions, mostly by letter. The net gain is thirty-five. They have started a \$30,000 building and have the basement complete. The congregation will occupy the basement Dec. 13 and proceed with the building further in the spring. The pastor has been called to remain indefinitely. Bartlesville is now a city of 12,000 inhabitants and is growing very rapidly. The future of the cause there is very bright.

From the Christian Commonwealth (London) we learn that a recent advertisement inserted in its columns by Rev. Leslie W. Morgan, general secretary of the Christian Association, asking for correspondence from churches and individuals interested in a movement to effect Christian union "on the basis of a return to New Testament Christianity," has called forth a large and general response. So large and general, indeed as to suggest that the time is ripe "for the formation of a 'Christian Union League' for the furtherance of union on right and practicable lines among all denominations."

The Church of Christ at Table Grove, Ill., has just closed a meeting of four weeks with Brooks Bros. leading, with an addition of forty-six to the church membership and a thorough religious awakening of our church and community. Rev. F. S. Nichols, the pastor is organizing a teachers' training class of fifty or sixty members to include many of the new and old membership. This is the second class organized here, the first having graduated thirteen members. Two elders and three deacons have been added to the official board, making a total of eleven. The work for the new year gives great promise.

THANKSGIVING ECHOES FROM KENTUCKY MISSION FIELDS.

H. H. Thompson reports 15 baptisms and ten reclaimed in Pike county.

W. J. Cocke was in the field 22 days of November, added 13 and collected for Kentucky missions \$208.50. His meetings were at Pembroke and Rays Branch, having begun at the former place in October. His work was paid for and a creditable offering made for Kentucky missions, aside from his compensation.

J. W. Masters added eight and is now working in Harlan county to effect arrangements for Bro. Robertson to give his time to that field. He will begin operations at Hyden, the county seat of Leslie county, on the second Sunday in December with the purpose of organizing a congregation and building a house of worship.

During 25 days of the month W. J. Hudspoth preached 38 sermons and added 14, 13 by confession and baptism. He was in meeting at Sebree, Webster county, at time of report.

Robert Kirby added one during the eight days that he was able to be away from his home and his sick wife.

Latonia has been enjoying the help of A. M. Harvout in a meeting. A number of additions before he was compelled to leave—others later during preaching of the minister, Harlan C. Runyon. Some of the members added give strength to the situation.

Louis A. Kohler reports the work as doing very well at Bromley and it is felt that if the board can help them a while longer the work will be able to care for itself.

Raymond G. Sherrer and the Jellico church continue to work happily and hopefully together. He is supplying at Red Ash Sunday afternoons until a resident preacher can be secured.

C. M. Summers has closed his work at Jackson and expects to leave the state. We regret to have him leave Kentucky. He has sought to meet the needs of the difficult situation at Jackson and with some degree of success.

Twenty-eight baptisms and twenty-two added otherwise tell a part of the story of the results of the twenty-eight days' work of D. G. Combs. He was at Bowen, Powell county, with six confessions in two days, when last heard from.

J. B. Finchman was patiently pushing the building enterprise at a point in Breathitt county, during the past month.

H. W. Elliott was busy all the month at home and abroad. \$987.76 tells the story of receipts. Only one of the "living link" churches has remitted and that in October—and the church at Harriaburg. A goodly number of the congregations remitting have made decided advance and the indications generally are favorable for a general advance. Two district conventions were attended in Western Kentucky. We urge a prompt remittance of all offerings.

A trip was made to Brandenburg Station, Meade county, in the interest of the house of worship, advertised to be sold Dec. 7, for a debt resting on it.

Enough money was secured by him to stay the proceedings and to get an extension of time for payment of remainder.

Kentucky is Behind the U. S.

An appeal published in our papers a week ago brought responses from Mississippi, Illinois, Indiana, Kansas and Pennsylvania. Only one remittance by a citizen of Kentucky. Brother P. T. Cook, of Brookville, sent \$5.00 and he is so far the only one in Kentucky who seems to want to save this house to the little band of twenty-two poor people at this Meade county village. The debt is not paid—

we have just succeeded in getting more time—having paid part of the debt.

Are there not many other friends who will help to save this church property now. Will not many Kentuckians send in from \$1.00 to \$5.00—or even \$10.00 each?

H. W. Elliott, Sec. and Treas.

Sulphur, Ky., Dec. 4, 1908.

ATTENDANCE OF DISCIPLES AT THE CONGRESS.

The representation of Disciples at the recent Congress of Baptists and Disciples was exceedingly gratifying. The following list is a practically complete registration of Disciples: Ministers—A. B. Philpott, Indianapolis, Ind.; P. J. Rice, Minneapolis, Minn.; W. L. Hayden, Indianapolis, Ind.; V. W. Blair, Greensburg, Ind.; W. D. Ward, Rockford, Ill.; Wm. Oeschger, Vincennes, Ind.; Albert Schwartz, Clinton, Ill.; C. L. Waite, Milwaukee, Wis.; H. C. Holmes, Fairbury, Neb.; Geo. T. Smith, Champaign, Ill.; F. E. Smith, Cedar Rapids, Iowa; W. B. Craig, Denver, Col.; G. B. Van Arsdale, Cedar Rapids, Iowa; Bruce Brown, Valparaiso Ind.; S. S. Jones, Danville, Ill.; J. E. Lynn, Warren, Ohio; J. M. Philpott, St. Louis, Mo.; I. J. Spencer, Lexington, Ky.; J. T. Holton, Elgin, Ill.; F. W. Burnham, Springfield, Ill.; B. A. Jenkins, Kansas City, Mo.; C. C. Rowli-son, Iowa City, Iowa; A. W. Fortune, Cincinnati, Ohio; F. W. Norton, Hiram, Ohio; S. E. Buckner, Aurora, Ill.; Vernon Stauffer, Angola, Ind.

The colleges were well represented by the following: Pres. M. L. Bates, Hiram, Ohio; Pres. R. H. Crossfield, Lexington, Ky.; Pres. R. E. Heironymus, Eureka, Ill.; Pres. T. C. Howe, Indianapolis, Ind.; Dean W. J. Lihamon, Columbia, Mo.

The following missionary secretaries were present at one or more sessions: A. McLean, Cincinnati, Ohio; W. J. Wright, Cincinnati, Ohio.

J. H. Garrison and Paul Moore represented the Christian Evangelist, St. Louis Mo.

The following laymen were in attendance: C. H. Trout, Milwaukee, Wis.; S. G. Boyd, Covington, Ky.; F. H. Kaupke, Cedar Rapids, Iowa; A. E. Jennings, Detroit Mich.; A. J. Elliott, Peoria, Ill.

Besides these who were present from out of the city, the local Chicago ministers were all in attendance at most of the sessions.

"Hubby," said the observant wife, "the janitor of these flats is a bachelor."

"What of it?"

"I really think he is becoming interested in our oldest daughter."

"There you go again with your pipe dreams! Last week it was a duke."

Quiet Act of Heroism.

An East Ham parrot which escaped from its home and flew to the railings outside the police-station the other day was arrested by a policeman.—"Globe."

The Plot.

"Suppose," hissed the villain, "suppose our plot should leak out?"

"That's all right," said his accomplice, consolingly. "It can't. Don't you remember telling me five minutes ago that it had thickened?"—"Tit-Bits."

Too True.

The Lady—"Generally speaking, women are —"

The Cynic—"Yes, they are."

The Lady—"Are what?"

The Cynic—"Generally speaking."

Summer Politics.

The Man (near arrival at summer hotel) —"I suppose there's no prohibition of kissing at this resort?"

Maid (demurely)—"No; merely local option."—"ruck."

KEEPING FAITH SECRET.

One of my hardest trials in life has been to have to keep the secrets of so many people. As a doctor in missionary life one finds out so many skeletons in cupboards. It is hard not to tell news. It is harder still not to tell good news. It makes you feel, as I once saw a boy after a Christmas dinner, as "if you must burst." But it is worse again when you have a truth that you know to be a truth, a truth of infinite practical daily value forever to those you love best, and yet you cannot tell it. You can say it. You can quartet it. You can monotone it. You can say it in a black coat, in vestments, at matins, at evensong, at the solemn feasts, at the new moons. But still you have not conveyed your truth to your dearest friend, the man who shares your rooms, and studied and competed with you, who played on the team with you, and who trusted you with a pass five yards from the enemy's goal line. Yet he won't take it from your lips that faith in Jesus Christ is worth a red cent—won't accept it. However, the heathen, the stranger, who knows not your inner life, is more likely to listen. Where is the fault? Is the faith in Christ really not of value? Or is it that your use of the faith fails to commend it? If you are really eager to give that inestimable gift to your friend, your husband, your darling boy, and fail, is there something wrong in your use of it, your method of commending it? Does it not make a man's heart cry out, "My God! is my conventional use of faith the cause of preventing others from accepting it?"

Wilfred T. Grenfen, M. D.

FEARED BEING GRABBED.

Woman's Nervousness from Coffee Drinking.

The brain acts through the nerves.

When the nerves are irritated by coffee drinking the mind often imagines things which have no real existence—such as approaching danger, unfriendly criticism, etc.

A Mich. woman suffered in this way but found how to overcome it. She writes:

"For twenty years, I drank coffee thinking it would give me strength when tired and nervous.

"The more coffee I drank, the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to house-work. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if left alone I would not go from one room to another for fear some one would grab me, and my little children had to go around on tip-toe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my breakdown, so that my head and hands shook like the palsys.

"At first I did not like Postum, but I kept on drinking it and as we learned how to make it right according to directions on pkg., I liked it as well as coffee.

"Occasionally I make coffee when we have guests and give it to the children too, but as soon as they taste it they return their cups for Postum. Now I go anywhere in the house day or night and never think of anyone grabbing me and the children can romp as healthy children should—my nerves are all right."—"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHICAGO

THE JEWISH QUARTER OF THE CITY. ITS MARKETS, STREETS, CHILDREN, SYNAGOGUE AND WAYS OF THOUGHT.
O. F. JORDAN MAKES A TRIP TO THE JERUSALEM THAT IS AT OUR DOORS.

A foreign trip to study the customs of other peoples is not necessary these days. We have in Chicago all the leading peoples of earth and here they reproduce the customs and institutions which characterize them in other lands. One may go over on Halsted street and be in Athens. Here will be Greek speaking restaurants and saloons, Greek speaking stores and not far away the office of the Greek daily paper. In other sections we find the Russians or the Hungarians or the Finns.

The other day we decided to go down into the Ghetto and have a first hand acquaintance with the Jews in their own section. Boarding a car we went to the section between Halsted street and the river south of Fourteenth street. It was on a Friday and the morrow was to be the Sabbath of the orthodox Jew. The housewives were out with baskets on their arms to do the shopping for the day of rest. On inquiry we learned that Maxwell street was the best market street and thither we proceeded to go.

The Jews' Market Place.

We were amazed at the sight that met our eyes on arriving at that street. We had often heard descriptions of the oriental bazaar but here it was right in our very midst. Everything that was for sale was brought out of the stores and placed on counters on the sidewalk. Here was the clothing merchant with his wares, dust covered, right out in the street. And near by was the vegetable woman with her supply of onions and potatoes for the odorous stew that could be detected in the very air of the ghetto. And not far away was the butcher shop with the live chickens on the outside. We stepped in a moment and found a comely young woman cutting a steak at the block. She would have been made handsome with soap and a clean wrapper. The odor of the shop, however, was not to our taste and we beat a rather hasty retreat. The germ theory is an empty imagination of the scientists for we spent three minutes in that shop and still live. The chickens are butchered under the supervision of the customer and the orthodox allow no doubt to intervene as to the correct ritual and procedure being carried through in the slaughter of their meat. At the stockyards, the rabbi places the mystic symbol on the juicy hindquarter of a beef and the faithful know they may eat it. In the fish market, the matter is made even surer. Here out on the street we found shallow tanks of water in which flopped large carp that were indignant at their captivity. They were sold at ridiculously low figures owing to the disdain of the Gentile world for so mean a fish. These carp were butchered at the direction of the customer and in the prescribed form.

The Century and the Chicago American!

On this visit to the Ghetto we had not forgotten our camera. This instrument was the subject of much curiosity on the part of the inhabitants. They asked why we carried such an instrument and soon the rumor spread without our responsibility that we had come down from the Chicago American to take pictures of the wretched, muddy streets and to attack the city council for its neglect. This fortunate rumor quite outran our rapid movements and we were everywhere importuned to take pictures and were shown things that ought to be complained about. Our popularity was a tribute to the journal that has acquired such a hold in that section. We fear the write-up in the Christian Century will be in their minds but a poor substitute for what they desired but we make at least this ef-

fort to give their grievances a public expression.

In truth their streets were in abominable condition. The mud out in the street resembles that in a country town in central Illinois in the spring of the year. If there was any pavement, it had long since been buried in the filth and debris that had accumulated through the years. On the street corners paths had been shoveled or worn through. We shall not blame these fellow citizens of ours if they cast a solid vote for some candidate that promises something for their ward. Their votes have long been delivered by the politicians at so much per. One of these days the clever Jew will have his own candidate and elect him.

Religious Prejudices Strong.

In the Ghetto the religious prejudice presents itself forcibly and is a factor in business. We saw every kind of business but saw no photograph gallery. On inquiry we learned that even the orthodox Jews have their conservatives and radicals. We found one old Shylock face that we much desired to photograph. He abandoned his stock of clothing and fled into a dark stairway. When he reappeared we undertook to bribe him. He refused a whole dollar for the privilege of taking his picture. We could not understand such uncommercial prejudice but on inquiry from the amused bystanders learned that the good old man had remembered the words of the law that forbid the making of any image of anything above the earth, under the earth, or on the earth. Religious prejudice has ruined the business of the photographer in this section, though the younger generation were ungodly enough to even solicit the supposed Chicago American reporter for a photograph.

In the Ghetto we were reminded of the promise to Abraham that his seed should be as the sand of the seashore for multitude. The children in the Ghetto are sufficiently numerous to give most marked fulfillment to this ancient promise. They literally swarm the streets, dirty, unkempt but healthy. The Jewish race is a virile one. In New York City there are a million Jews, so that the ancient Jewish faith has more adherents than does the Protestant religion under whose protecting care the city was founded. Jews are not so numerous in Chicago but the increase by immigration and by birth will some time make the Ghetto a far more important factor in the city's life than it now is.

Jewish Right and Left Wings.

Religiously, today the Jews are divided into two classes, the orthodox and the liberal. These divisions correspond somewhat loosely with the division of Christians into Catholics and Protestants. The well-known rabbis of the city all belong to the liberal division of the Jewish church. Rabbi Stolz and Rabbi Hirsch are the most conspicuous figures in the Jewish ministry in this city. It may well be doubted whether there are many Jews in the world with finer mentality than that of Rabbi Hirsch. These liberal rabbis claim Jesus as one of their prophets, and look upon Christianity as a sort of corrupt and mongrel Judaism. They would reject the miraculous in the life of Jesus and reject the claim that he was either Messiah or the Son of God. They would perhaps characterize the whole Messianic hope of their people as one born out of political oppression and a passing incident rather than a fundamental tenet of Judaism. They would apply the same critical process to the Old Testament, accepting its religious hopes to some extent and its moral precepts, but rejecting any

The orthodox Jews practice all the rites and customs that are the accretion of the centuries. Perhaps the Jews of Jesus' day would not recognize many of their customs as, in spite of their conservatism, they have slowly added new observances to fit the condition of their lives. New Year's day is a great day with them now, though in Jesus' day it certainly did not occupy anything like the central place which it now occupies. They hate everything Christian and even censorize books from the public library, allowing nothing to come into the home that in any way refers to Jesus. A library attendant was surprised not long since to have a Jewish child return with a book. On inquiring what the trouble was, the attendant was shown a picture of a cross in the book, which was sufficient reason for its not entering a Jewish home.

The Jerusalem of Illinois.

More important even than these religious tendencies from the Christian's point of view, is the irreligious tendency among the Jews. The second and third generation in America are breaking away from the synagogue. Even the great Rabbi Hirsch uttered a plaintive comment on this the other day. He said it was a mistake to believe that the Jews were a religious people. He urged that the Jews were less religious than their Gentile neighbors and pointed to his empty pews for proof. The free-thinkers' movement has made havoc of faith among the Jews as it has never done among the Christians. There are those that would hesitate in making the effort to win people away from the ancient faith of Judaism but surely none could hesitate about winning the men from the blank and dark atheism into the light and hope of the Christian religion. With this open door at our very hand, we are informed that none of the great denominations are at work in the Ghetto, that it is practically virgin soil for the missionary.

The Disciples sent their first missionary to Jerusalem. That was indeed an idealistic enterprise. What will they do, now that they realize that there are more Jews in Chicago than there were in Jerusalem in Jesus' day? Will the Jew in Chicago with his filth and poverty and ignorance make the same appeal as the ideal Jew across the water? Will the "old Jerusalem gospel," of which we hear so much, work when taken back to Jerusalem—the Jerusalem of Illinois?

CHURCH NOTES.

Dr. H. O. Breeden preached at Irving Park last Sunday and visited the minister's meeting Monday afternoon. He is on his way to California.

The church of Maywood has remembered their pastor, V. F. Johnson with a Christmas purse of twenty-five dollars.

The Men's Club of the Harvey church have a banquet December 15th. One of the attorneys of the Illinois Central road will make the address of the evening.

C. G. Kindred continues to improve. A host of friends will rejoice in this report.

The ministers' meeting was addressed last Monday by Will F. Shaw. He expounded the teachings of Alexander Campbell. The paper was laid over to be discussed next week. Dr. Gates will lead in the discussion.

Last Sunday was a day of rejoicing in the Harvey church. There were six additions, five of them on confession of faith.

Most of the churches observed C. W. B. M. day last Sunday. The few tardy ones will observe it next Sunday.

A husband and wife united with the West Pullman church last Sunday, the former on confession of faith.

BREEDEN AND SAXTON AT EUREKA.

We have just closed a remarkable meeting at Eureka. The field was so well gleaned that many thought it a waste of time and money to attempt a meeting. There were not over a dozen in the Bible school over twelve years of age out of the church and there were but half that number in the college not Christians. There were but three Disciple families in the community not in the fellowship and with a church of over six hundred resident members in a town of but two thousand, it looked like a useless task to many. But having faith in the power of the Gospel unto the uttermost we engaged the evangelists six months ago and began to prepare for the effort. The success of the effort was due to two causes.

In the first place the church worked. Dr. Breeden said he had never had more enthusiastic workers nor a greater number of them. With such support in a large community he would have had hundreds of accessions.

In the second place it was the power of great preaching that brought people to a decision. H. O. Breeden is a great preacher. He is eloquent, logical, and mighty in the Scriptures. He quotes the Bible much, and he does more, he applies it correctly. He is no legalist. He finds the spirit of the Word and enforces it with a wealth of illustration. He knows men, and he is no sensationalist. There was never a moment of excitement during the meetings. When the audience filled the house to overflowing and the exhortation was most telling, no one was moved without deliberation. The preacher had appealed to the mind and the heart in the sermon and the exhortation appealed to the will. Learning what to do, men were moved to do it. The result was that the accessions were largely adult and an extraordinarily large number of them men. No impossible task is left to the church and pastor in caring for the flock. He inspired the workers, because he asked men to work with men in a manly way, and led them in the task. He is a tireless personal worker and a master in a face to face talk with men. There were 110 accessions.

Prof. Saxton is a splendid leader of song. He gets the audience to sing, and his solos are both artistic and moving, and the whole tone of his work is in keeping with that of the evangelist.

Alva W. Taylor.

TEXAS NEWS.

In spite of the rain, the Cisco district convention is to be ranked a success in point of results. Arrangements were set on foot for the employment of a district evangelist, a Christian Endeavor Society was organized, encouragement was given to the local C. W. B. M. and Circle work. Good, earnest speeches were made by such men as J. C. Mason, P. C. Scitern, J. S. Zeran, J. F. Montgomery, J. W. Boynton, A. G. D'Spain, G. H. Morrison, M. L. Dickey and Colby Hall. There was not a show speech during the entire convention.

J. F. Montgomery has moved to Stephenville, but will continue to preach also at Hico.

J. S. Zeran will soon take up the work in the growing little city of Stamford.

Hamlin, Knox City and Rule will have regular service conducted by our good young Brother Wright, from Quanah.

Albany has services on alternate Tuesday nights conducted by M. L. Dickey, who is loaned from Cisco.

Stamford will entertain the district convention the second week in December.

J. N. Wooten has been recalled to Longview where he formerly ministered.

The Hillsboro district very reluctantly accepted the resignation of A. D. Rogers, who has so finely organized their work. They have called A. K. Scott to fill his place.

Bro. Ware, who came to Sabinal from Arkansas is entering into the work there with fine zeal.

J. C. Mason reports a doubled number of churches sharing in state missions so far.

Waco will entertain the district convention between the lectureship and the institute.

F. L. Jewett of the Texas Bible Chair, has spoken in a number of churches of late concerning his work. The splendid new building given this work by Mrs. M. M. Blanks of Lockhart, is nearing completion. The work done through this Bible Chair is destined to help every town and village in Texas.

Graves Fish from Kentucky, has entered upon work at Alvarado.

Tyler has just adopted a Juliette Fowler Home boy. They intend to give him a college training and help him to prepare for the ministry.

SANTA BARBARA, CAL., NOTES.

Our meeting of three weeks came to a close last Sunday with twenty-four added; all confessions of Christ but four. I think as many more have been willing to accept Christ and unite with the church if parents had not been opposed or indifferent. In twenty-five years ministry I never saw before so many children and young people hindered by parents. It was indeed disheartening. The hearing was fine throughout the meeting, so was the spirit of cooperation on the part of the churches. Prof. Stout's singing charmed and helped all. He greatly endeared himself to the people of Santa Barbara.

Our teacher-training class taught by Prof. H. D. Williams numbers about sixty-five enrolled.

Our intermediate C. E. is planning to raise a fund to meet the expense of a mission among the 3,000 or 4,000 Spanish in this city. Such a work was started about a year ago and permitted to lapse for lack of support. It is greatly needed.

There is an effective organization here among Christian people to evangelize and cheer and help the sailors who touch at this port.

Santa Maria, in this county, is about to call a minister to serve the church. Lompoc has a church building, some members, but no preacher.

Just about fifty new members added here since I came, Aug. 15.

Sumner T. Martin, Minister.

Closed a short meeting at Roy with an organization of twenty-four members. Four from U. B. and two by confession and baptism. Preached for Bro. M. E. Dutt at Las Vegas the last Sunday in November. He is doing a splendid work there.

Frederick F. Grim, Cor. Sec.

E. Las Vegas, N. M.

ILLINOIS NOTES.

The church at Lawrenceville and Harry C. Holmes, the minister, are enjoying the new and beautiful parsonage.

Our mission at Moline and R. E. Henry, the minister, have broken ground for the new building. It makes us happy to see our children grow into big folks.

Gilbert Jones, Marshall, assisted Bro. Layton in a meeting at Ash Grove with thirty-six additions. Bro. Jones has many victories of that kind.

Champ Clark Buckner is the minister at Aurora and we wish him and the church great success.

C. M. Smitsen, eighth district evangelist, held a meeting at Grayville, assisting E. U. Smith with twenty-eight additions.

The new building at Robinson is dedicated and the church and Bro. McGaughey, the minister, are entitled to be very happy.

The field secretary, J. Fred Jones, is to dedicate the new \$10,000 house at Bowen, W. A. Taylor minister.

Knox P. Taylor, this city, held a week's institute with the Third Church, Danville, to the delight of all. He is great in his work and should be kept at it.

G. A. Campbell, Chicago, assisted Andrew Scott, Second Church, Danville, in a meeting recently.

H. J. Hostetler, Virden, held meetings at Harvel and Boston Chapel.

Brethren, kindly remember the society with an offering if you have not done so. Just one offering from each church annually is all the society asks for.

J. Fred Jones, Field Sec.
W. D. Deweese, Office Sec.

Bloomington, Ill.

**CAUSE AND EFFECT.
Good Digestion Follows Right Food.**

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BONJOLONGO

The Ex-Cannibal Soldier now a Soldier of The Prince of Peace.

BY ROYAL J. DYE, M.D.

In the early days of our mission at Bolenge, Injolo was a village to which our people of the river side dared not go, so wild and grossly cannibal was its reputation.

As the little church grew in numbers and its zeal carried it to still farther sections evangelizing, two of Bolenge's intrepid evangelists went to the big village of Injolo preaching. They trusted in that Lord they had learned to love and who said to them "Go," that He would fulfill the promise that goes with the faithful obedience of the command, of "Lo, I am with you always."

They preached up and down the populous streets of Injolo for many months. Some pooh-poohed, others openly cursed them while others violently persecuted them. Of the first class was big strapping Bonjolongo. He was the head of his proud family and was only recently returned from a period of several years service as a State soldier, the dreaded "Bula Matadi." He had gone on many a Government punitive expedition to the far distant back villages and in one instance in particular had raided a small village of possibly a thousand people and not only had many been killed in the blood contest, but some had been carried off captive and the gruesome cannibal feast had been celebrated at the close of the raid. Bonjolongo took a prominent part in this affair and was recognized by the villagers of Isaka as a native of Injolo their feudal foes.

Christianity Not a Secret Society.

The Evangelists preached up and down the streets of Injolo the plain old Jerusalem Gospel story and Bonjolongo scoffed at it and them. "You couldn't stuff him with any such hoax as that." But finally he came to the Mission at Bolenge more out of curiosity than anything else and laughed at this and that. He tried to tempt the various members of the young native church so recently removed from the very life he revelled in. Neither men nor women could he get to join in the old practices. Failing in these ways he came to the Missionary requesting some of that 'medicine' we gave these others to make them refuse the old life. He was laughingly told that if there was any such 'medicine,' he should certainly have all there was, but there was no medicine. "Oh, yes, he said, you would not give it to me. But if you will let me into the secret of this Society, I will go back to my big village and bring you up a great crowd. It will pay you to accept me into your Society." He was told there was nothing in it and that there were no secrets, that there was but one way to get in and that was the "way of the Cross." He came more constantly to the meetings and finally it dawned on his soul and the Gospel transformed his life. He was baptized together with his wife, who had been a faithful seeker, and another Injolo native. He went back to his village not as a political propagandist but as an Evangelist, burning with the zeal for souls. He preached up and down his own village streets and what counted for more he lived the remarkably transformed life of a Christian. In the transformation of this life he had given up all of his wealth of wives and slaves. He redeemed his own little daughter less than six years old, whom he had sold off as a wife to a lecherous old chief, a great honor in the old regime. He brought her up to the Mission and asked the Mission Mother if she would not take her and teach her as she had taught all of the orphan children.

Bonjolongo had the great joy of bringing his own gray haired mother to the Savior. Several others of his family followed and he built up in that wild village of bloody cruelty and bestiality, a little Christian community. When one of the Missionaries went back there to establish them in the faith, he helped them erect their own chapel for prayer and praise to the Father they were learning to love. Bonjolongo came back to Bolenge on one of his regular visits with the desire in his heart to go to Isaka, the village he had raided in the old days, but we said to him, "They will kill you." He replied, "That may be, but I must go." We prayed with him over this desire and his resolve remaining firm, we prepared him for the trip.

A Wonderful Transformation.

How different from that other trip! A wild cannibal soldier thirsting for the blood of his fellows and the old feudal enmity burning in his heart. He goes back now, a man, washed, dressed, the quiet humble soldier of King Jesus, with no weapon save "the sword of the Spirit" and his "feet shod with the preparation of the Gospel of peace." His water bottle slung over one shoulder, a parcel of food on his back, his walking staff in his hand, he strode into the village of Isaka, every inch a man. The first one from Injolo since that awful raid. Long had they thirsted for vengeance, but no chance had given little Isaka such an opportunity as this. They gathered about him, a wild jibbering crowd, besmirched with their ochres and armed with their spears and deadly poisoned arrows, with sheath knives strapped across their breasts. He unarmed and unafraid. Bonjolongo! A wonderful transformation!

"Why, you are Bonjolongo, aren't you?" "Sure, I'm Bonjolongo." "Why, you are from Injolo, aren't you?" "Yes, I'm from Injolo." "Ah, they cried, we'll kill you." And they meant it all too truly. It was no idle threat. They had not had a chance at "blood-vengeance" for what they had suffered at the hands of Injolo. Here stands this big fellow, unarmed, what a fine pot-roast he would make! So that threat had a sinister meaning in it.

Faithful to Christ.

Bonjolongo stood there unwavering. He said, "Do you think me a fool to come here unarmed, what a fine pot-roast he would whole village of Injolo at my back and we could have wiped you out of existence." It was true. "No," he said, "I did not come as before, but to tell you of God's love for us all and this God whom you call in ignorance 'Nazakomba' will protect me. Why! you could not hurt me if you wished." This was a stunner, and he followed up his advantage, by preaching "Jesus unto them. They were not to be cheated into losing their man and the bolder dare-devils went off to the far end of the village to hold a council of war and smoked the wild hashish hemp, cannabis indica, until they became crazy delirious with hallucinations of their own invulnerability and irresistibility. They came to the place where he was staying and demanded him to be given up and upon refusal demanded entrance into the hut where he was staying, but his host remained firm in his refusal. All night long with brandishing fire brands they kept watch lest he escape. All night long Bonjolongo kept vigil in prayer. Morning dawn and he strode out of the house and faced them with a greeting of "Loeewa" (are you awake) involuntarily they responded with a deep simultaneous "O, La we O" (yes, and are you?), the friendly greetings. "Listen," he said, "while I give you my parting message, for I am going home." "Eh! you are going home are ye?" with a leer and a sneer, "Yes, I am going home." "Well, when you go, which path are you going to take?" they scoffingly asked him. "Oh, I am going

to take the right hand path," he answered. "Eh! you are going to take the right hand path, are you?" they snarled at him for they had made up their minds that he should never get away alive.

No heathen would think of being so simple as to give the truth for an answer to any question. They always lie and expect you to be clever enough to catch them. When you wish to compliment any one out there call them a "liar." Of course Bonjolongo was lying to them. They knew well enough that he would take the left hand path so they filtered down through the forest down behind their huts and ambushed the left hand path. They were going to be just as clever as Bonjolongo. He preached a parting message to those who stayed and bade them good-by and started down the road, accompanied by one who had been delegated to do so. They came to the parting of the ways and Bonjolongo started down the right hand path with an "Oeikala" (you are staying?) and one other native called out at the top of his voice "Nsonsolo inyo lofomba" (indeed you don't lie.) He was not praising Bonjolongo for being truthful but was signalling to the ambushade that Bonjolongo had gone the right hand path. Bonjolongo knew when to couple up faith with works. He took to his heels and saved his life that time. But he returned again and again to Isaka preaching the wonderful message of redeeming love. He had the joy of seeing Bompunge, now one of the best of Bolenge's Evangelists, Osongonwa and others accept that same Lord and Saviour he loved.

This is the power of the Gospel and these are the type of men who are carrying the "Light of the World" to the depths of the farthest villages of "darkest Africa" and who will make it some day aglow with the glory of the Son of God. Brethren, these are the people who are calling to us for teachers, and for whom we need a training school for their better preparation as the messengers of that Gospel they so heroically proclaim.

A Man May Eat Any Meal

And Digest It Easily If He Will But Try.

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These essences are powerful they digest food without aid from the stomach. They have done this with a meal encased in a glass tube.

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Ask any druggist about Stuart's Dyspepsia Tablets. His answer will tell more than we can say. Ask him how they sell. If you want to buy them give him 50c. But if you want to test them write us and you will receive a trial package by mail without cost. Address F. A. Stuart Co. 150 Stuart Bldg., Marshall Mich.

MISSIONARY NOTES.

C. L. Pickett reports twenty-two baptisms in and about Laoag, Philippine Islands. An epidemic of cholera is sweeping through that section.

Last week the Foreign Society received two gifts of \$500 each; one from a friend in Iowa, and one from a friend in Kentucky. These two gifts are to help make good the \$9,000 R. A. Long proposes to give, contingent upon raising \$20,000 additional by August 1st, 1909 for Vigan P. I. school. A pledge also of \$500 is received for this school.

Lazarus Ehman, who made the first gift to the Foreign Society on the Annuity Plan in 1897, and who has given, all told, nearly \$7,000 in this way, expects to make another gift this year of \$500.

The Foreign Mission rallies, conducted by A. McLean and Stephen J. Corey, are more largely attended this year than in previous years. The moving picture feature of these rallies is very attractive and very instructive. There are a number of calls for these rallies that cannot be met for want of time.

It will be remembered that the first Sunday in February is Christian Endeavor day for foreign missions among all the Christian Endeavor Societies of the world. The Societies among our people have done themselves great credit in the observance of the day. They began in 1903 with only 100 societies enlisted. Last year 800 societies observed the day.

Justin N. Green, who has had many years of experience in working among young people, has prepared an attractive exercise. The title of it is "Our Damoh Boys." The office of the Foreign Society will furnish this free of charge. In 1902, the Endeavor Societies gave \$5,072. Last year they gave \$13,171. The Centennial watch-word for Christian Endeavorers for Foreign Missions is \$20,000. Since the organization of the Endeavor movement, our Endeavor Societies have contributed to the work of the Foreign Society nearly \$105,000.

MORAL ISSUES IN CONGRESS.

Corresponding Secretary International Reform Bureau.

By Albert Sidney Gregg.

With the opening of Congress on Monday of this week national reform activities manifested new energy, and Congressional mail is correspondingly burdened with letters from "home" urging the passage of various belated reform measures. The people are learning the potency of the mail box as a means of getting what they want, and the "potentates" in Washington have about learned that the man behind the petition rules the nation.

There was a time when petitions and the like went into the waste paper basket, but that time is passing. Congressmen are realizing that the petitions from home show which way the wind is blowing, and they are learning to adjust themselves accordingly. It is said that twenty telegrams will "chase" one congressman. If twenty telegrams will "chase" one congressman into doing right, how many telegrams will it take to chase all the congressmen.

The targets this year are Speaker Canon, the Bacon bill, the Tirrell bill, the Johnson bill, the Burkett bill, etc., all which needs to be translated. Mr. Canon, or Uncle Joe as he is called by his many loving friends, is

"speaker" of the House of Representatives. He does not make all the speeches. He would have to do all the talking, but congressional courtesy forbids. He therefore takes it out in regulating the speeches and conduct of his fellow congressmen. Uncle Joe determines what laws shall be made, and how long each congressman shall be allowed to talk in making them. It is said he needs a new gavel each week. This is a great deal of power for one man to wield. It is more power than Emperor William, King Edward, or even Theodore Roosevelt can exercise directly, and that is saying a great deal. That may be overstated, but it is the way a good many people are feeling about it, and the way people feel determines whether a king shall continue to wear his head or not. Senator Lodge says that sentiment rules the country and I guess he is about right. And sentiment finds expression in letters and petitions. Once in a while a speaker finds out that the people are sovereign. When he becomes infatuated with the idea that he is "It" the people rise up and smite him, and he takes a few needed lessons in meekness.

The trouble with Uncle Joe is that he has been preventing the passage of sundry immerce and provides that intoxicating liquors shall not be shipped into prohibition states. That means that Maine, Kansas, Georgia, and all the other states that have chased the saloon devil out would not be tormented by "blind tigers" for the "blind tiger" could not live in a prohibition state if the Federal government should say that intoxicants could not be shipped into a prohibition state. This is some of the moral legislation that the Speaker is trying to prevent. He has been so ugly about the matter that the only way to get him to be good is to elect somebody else speaker. The reason so many people are writing their congressmen is that they want him to take Uncle Joe's job away from him and give it to a better man—one who doesn't think he is "It".

The outlook at present is that Taft and Temperance will have a great deal to do with the future of Uncle Joe. Taft and Temperance are heavy bodies, and if Mr. Cannon gets caught between the two there will be little left of Mr. Speaker.

The other moral reform bills will be affected somewhat by the fate of the Bacon bill. The Tirrell bill prohibits the sale of intoxicants in all ships, and buildings used by the United States government. It would protect the army and navy from the use of intoxicants more effectively. At present the men of the navy are protected only by an order of the secretary of the navy which

THE LATEST AND BEST.

"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

can be revoked at any time by the secretary. Congress has abolished the canteen at army posts, but an organized effort is being made to restore it.

Mr. Johnson's bill provides for a Sunday rest law for the District of Columbia. It is a curious arrangement, but nevertheless true, that the residents of the District must take their laws from the greatest lawmaking body on earth, and at the same time have no voice in electing anybody to congress, unless they go "home" on election day.

Senator Burkett's bill is designed to destroy pool rooms by prohibiting interstate telegraphing of race gambling news. The precedent for this is the acts of government forbidding the carrying of lottery tickets by the U. S. Mails, and by express companies. A bill prohibiting interstate traffic in cigarettes is also under consideration.

Besides the measures indicated the Reform Bureau will bring forward bills prohibiting liquor selling in Hawaii and the importation of opium into the United States.

Political Points.

"You keep pens here?"

"All kinds, sir."

"Well, put me up some trenchants and sort in a few caustics. I've a political article to write."—Boston Transcript.



POCKET S.S. COMMENTARY
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LIMA, OHIO

BIBLE TEACHING IN OUR HARDA SCHOOLS.

Harda, C. P., Nov. 6, 1908.

The one aim of the missionary is to cause the non-Christian to know Christ. First he must know him intellectually, and second, spiritually or experimentally. To present Christ to the student as one would present the life and character of Gladstone, is not difficult, but to lead the student to where he is willing to accept Christ as Saviour, and be ruled by his spirit and teaching, is another matter.

According to the Hindu's faith, he is saved by conforming to formal ritualism. To teach that salvation is attained through a spiritual contact with Christ which is expressed in a life of experience, is to appeal to a foreign element in the Hindu's nature. One of the meanest, most untruthful and deceptive men I have known, told me the other day, that if he ever sinned, he was not conscious of that fact. He is a high caste Brahman true to his religious ceremonies and a good Hindu.

Our plan of Bible teaching is as follows: when a boy enters the Primary school for the first time, being unable to read, he is taught in story form, the simple story of Christ's life. He also commits to memory the ten commandments, the First and Twenty-third Psalms, and the Lord's Prayer.

No student is admitted into any department of our schools who will not listen to thirty minutes of Bible instruction daily. The second year he reads the Gospel of Luke, the third year—Mark, and the fourth—Matthew. All work done in the primary department is in Hindi.

When the student enters the middle school, a four years' course, practically the same ground is gone over, though in English. We are obliged to cover the same ground because so many students enter from other schools, where the Bible is never taught. The high school course is three years. Here, too, many boys enter who have never heard any Bible before. So here we give Luke the first year, Acts the second, and portions of certain epistles the third.

Bible teachers, a few years ago it seemed almost impossible to get sufficient Christian teachers, and more so, to secure efficient ones. However, Jubbulpore Bible College is solving this problem, and will continue to do it more effectively as students take the high school course preparatory to their entering the Bible College. This latter policy has only been adopted this last year, and we have at present, three boys in high school, preparing for Bible College. A last year's graduate from our Bible School is at present teaching the Word in the main Primary School. Bro. Shoh, our regular pastor, is teaching in the middle school, and I do the Bible work of the high school.

Effect of our Bible teaching.—The greatest effect is the silent, unostentatious transformation of thought in regard to religion, attitude towards Christians and their tolerance in general to the message that we bring. The high school boys will argue against child marriage, and many are in favor of female education. I believe that they accept ninety per cent of our Bible teaching. You ask if they believe so much, why don't they accept it openly? First, because it is foreign. "India for the Indians," and "Against the Government" is the spirit of the day. This morning I found "Hill the English" written in large letters on the high school walls. The political agitator is abroad in the land, and they have a tremendous influence on these high caste students.

Again to, become a Christian means to be despised, rejected, persecuted, and banished from all friends. This test is too severe

for most Hindus. However, the Bible teaching in the schools is creating a tolerant spirit, and this harsh test is gradually being modified.

To say that conditions here represent a cloud with a silver lining, is to put it too mildly. Back of this cloud is the great beaming, burning sun of Righteousness, rifting the cloud at many, many places, and bringing a new light to the whole situation. There is absolutely no doubt about the final issue of this work. Its difficulty does not indicate in any form its impossibility. God is back of this proposition, and where God is, there is Victory.

D. O. Cunningham.

JESUS UNTO MARY.

On The Tenth Christmas.

By Chester Firkins in December Lippincott's.

"Why came the angels, Mother dear,
Upon the night when I was born?"
"Perchance sweet Heaven was forlorn,
Thou being here."

"And were they beautiful to see?
Say o'er the tale the shepherds told."
"Ay, they were robed in shining gold;
They sang of thee."

"And was not that a wondrous thing—
That holy choirs cried my birth?"
"Nay; to all mothers of the Earth
Bright angels sing."

"But yet thou sayest, from the skies
Strange fires wreathed my brow with
gold."
"Yea, miracles are manifold
To mother-eyes."

"When I within a manger lay,
Why came great kings from distant
lands?"
"They did but kiss thy baby hands,
Upon their way."

"Didst thou not tell me that a star
Shone on their path with wondrous light?"
"Oh, little son, 'tis late;—good night—
Dreams bear thee far."

"Oh, Mother, there is in my heart
A dream I may not understand."
"Sleep; thou shalt roam in Samarcand,
And Sidon's mart."

"Nay, I shall hear the Heavens call:
'O Son of God! Go forth! Redeem!'"
"My son, that is indeed a dream
Most strange of all."

"They call me, Mother, when I sleep,
Or when I wake, or when I play."
("God, give me but another day
My boy to keep.")

"What say'st thou, Mother? Must I fare
Alone into the darkness? I?"
("He is so little, God,—I cry!—
Earth's woe to bear!")

"Yet, I must follow; even now
The angel voices speak my name."
"Again, I see, the holy flame
Doth gird his brow!")

"Yet, Mother, I am sore afraid;
Oh, let me bide a little while."
"Whom God hath called for earthly trial,
His course is laid."

"Mother, I see an angry throng;
The face of Death upon me stares."
"I give thee to the God who cares
For weak and strong."

"I go,—and yet, within my heart,
The wholly human hunger cries."
"Sweet, those who meet in Paradise
Shall never part."

THE LITTLE BOY'S BABY PRAYER.

By S. M. Talbot.

Dear God I need you awful bad
I don't know what to do;
My papa's cross, my mamma's sick;
I hain't no fren' but You.
Them fearless angels went and brung,
'Stid of the boy I ast,
A weenchy, teenchy baby girl.
I don't see how they dast!


Say, God, I wish't You'd take her back.
She's jest as good as new;
Won't no one know she's secon'-hand,
But 'ceptin' me and You;
An' pick a boy, dear God, Yourself,
The nicest in Yer fold;
But please don't choose him quite so
young.
I'd like him five years old.

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A Worthy Desire.

An ambitious young Chicagoan recently called upon a publisher of novels in that city, to whom he imparted confidently the information that he had decided to "write a book," and that he would be pleased to afford the publisher the chance to bring it out.

"May I venture to inquire as to the nature of the book you propose to write?" asked the publisher, very politely.

"Oh," came in an offhand way from the aspirant for fame, "I think of doing something on the line of 'Les Miserables,' only livelier, you know!"—Lippincott's.

Those Dear Friends.

Stella (at the piano)—"Now that you have heard me sing, what would you advise me to do with my voice?"

Mabel—"Well, I wouldn't do anything with it just now. Wait till the man comes around and have it tuned."

Later Returns.

Mildred—"So you are engaged to young Willson eh? I thought you said your love for him was purely platonic?"

Helen—"And it was before he inherited half a million and asked me to marry him."

An Earnest Wish.

"What do you think!" exclaimed the theatrical star, proudly. "They are going to name a new cigar after me."

"Well," rejoined the manager. "here's hoping it will draw better than you do."

Conscientious.

An enterprising commercial traveller attempted to bribe a country merchant in Scotland with a box of cigars.

"Na, na," said the merchant, shaking his head gravely, "I canna tak' 'em; I naer dae business tha way."

"Nonsense," said the drummer, "but if you have any conscientious scruples you may pay me a shilling for the box."

"Weel, weel," said the honest shopkeeper, "I'll take two boxes."—New York Globe.

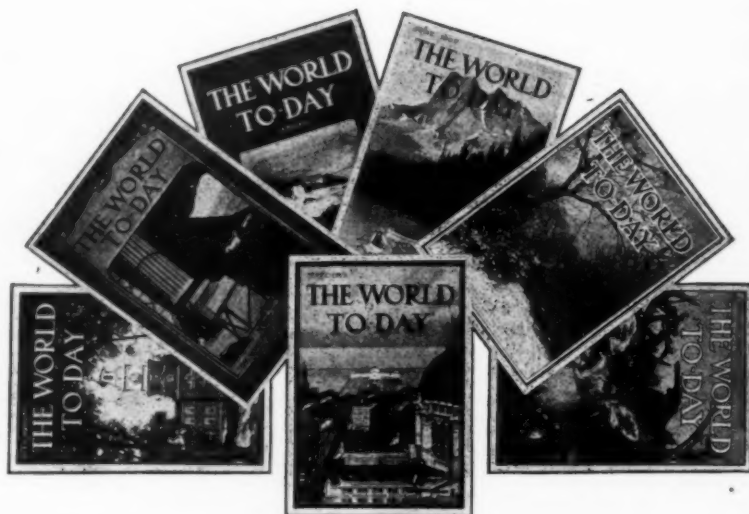
Dangerous.

"If I exposed my throat and lungs the way you do," complained the father of the beautiful maiden, "I'd be a dead man inside of three days."

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